

UNION CHURCH  
WAYS

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English church ways



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ENGLISH CHURCH WAYS



# ENGLISH CHURCH WAYS

DESCRIBED TO RUSSIAN FRIENDS IN  
FOUR LECTURES DELIVERED  
AT ST. PETERSBURG,  
IN MARCH, 1914

✓  
By W. H. FRERE, D.D.

OF THE COMMUNITY OF THE RESURRECTION



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## PREFACE

THESE Four Lectures were written at Riga in February, 1914, to be delivered the month following to a mixed audience, mainly Russian but partly also drawn from the English residents, at the invitation of the Russian Society for promoting Rapprochement between the Anglican and Eastern-Orthodox Churches. They are descriptive of a state of things familiar to English Churchmen but less well known abroad. In spite of this, however, it is thought that they may meet with some readers in England also, partly out of interest in the growing friendship between the English and Russian church leaders and partly because of the importance of the subjects treated.

They are not concerned with great points of theology or history, as were those which Father Puller gave in similar circumstances in May, 1912, and has since published both in Russian and in English.<sup>1</sup> But on the basis secured by his work they attempt to make a contribution to the process of edifying of one another in love which is now happily bringing English and Russian Churchmen into closer and more brotherly relations.

The lectures were written to be read sentence by sentence alternately with a Russian translation which Mr. Nicholai Lodygensky had prepared. They are printed substantially as they were delivered, without any attempt to alter the somewhat staccato style, which was necessitated by the circumstances of the case, or to change the matter or

1. *The Continuity of the English Church.*

the presentment of the position. If they are to be printed in English at all, readers will wish to know what was actually said, and how the lecturer acquitted himself of the very difficult task of trying to describe such a complex and protean life as that of the English Church of to-day.

Those who have read Father Puller's book will know what generosity awaited him in Russia and with what enthusiasm his lectures were received. His successor can testify that that enthusiasm has by no means abated, and that he himself received no less generous a welcome. Mr. Sabler, the Ober Procuror of the Holy Synod, made himself, as before, the patron of the lectures, and on each occasion the host of the evening, welcoming us to his official house, entertaining us with every manifestation of official and personal kindness : and relieving the monotony of two alternately reading voices by bringing in the Students from the Academy and the Seminary to sing at intervals some of the wonderful Russian church music, in the inimitable Russian way.

It was a great cause of regret that Archbishop Serge, of Finland, the President of the Russian Society, was prevented at the last moment by bereavement and illness from being present. But the patronage of other bishops did what was possible to fill up the gap : and we English Churchmen may well be much encouraged by the interest which was openly shewn in the Lectures and their subject by the Metropolitan of St. Petersburg, and a number of the Archbishops and Bishops.

There was less occasion afforded this time than by Father Puller's course for formal conferences such as he had with clergy and professors : but those who were most keenly interested appreciated the benefits that had resulted from them and were

anxious that in some degree conferences should continue. Accordingly Bishop Anatolius, one of the suffragans of the Metropolitan, was good enough to summon a small conference, and to preside for  $2\frac{1}{2}$  hours over a discussion; which, while ranging very wide, was kept within bounds by his tactful chairmanship, and led to a good deal of further mutual understanding and appreciation.

Other lectures of a less formal character were given at Riga, Polotsk, Moscow, and in the Academy at the famous Troitza Monastery: and these in most cases led to some considerable and valuable discussion. But they were not suited to the press, and the general character of what was said may be gathered from the more formal course of lectures which is here printed.

The lecturer's object was to describe an existing state of things, but also to state ideals; therefore while not disguising shortcomings, he has attempted to make a picture rather than a photograph. Such a process necessarily involves the adoption of a particular point of view and the presentment of a personal outlook: but he has done his best to secure that the outlook should not be narrow or partisan, but should combine many of the features of a very varied landscape.

The lectures may now be regarded as forming part of a series, for they succeeded Father Puller's and are now in their turn to be followed by others. For it is hoped by the English Society—*The Anglican and Eastern-Orthodox Churches Union*<sup>1</sup>—that we may have the advantage of some lectures in England on the Russian Church given by two

1. This Society exists to unite members of the Anglican Communion in efforts of rapprochement with the Eastern Orthodox Churches. The Hon. Secretary is the Rev. H. J. Fynes-Clinton, of 27, Finsbury Square, London, E.C.

distinguished Russian Churchmen, as well as see the Petersburg Lectures carried on this winter by a course to be given by Dr. Darwell Stone.

This little set owes much to the help and criticism of the translator, Mr. Lodygensky, who is the heart and centre of the movement in Russia, of Mme. Alexeieff, and of Mr. Paul Mansoureff, whom the writer desires to thank very heartily, and whose friendship is among the most valuable acquisitions that he has carried away from his last visit to Russia.

## LECTURE I.

### THE ANGLICAN COMMUNION.

IN these lectures my task is to give some account of life in the Anglican Communion, and particularly in the English Church to which I belong. I am very grateful to the Society and to its Most Reverend president, the Archbishop of Finland for the invitation and for the opportunity of coming to learn more about the Russian Church. This is a feeling which is shared by very many of us in England and America and Africa and elsewhere. My own Community to which I belong—the Community of the Resurrection which has its Mother-House at Mirfield—was very glad to send me for this work. Our Bishop—the Bishop of Wakefield who was in Petersburg with the English visitors two years ago—is also very much interested: and before I left home he not only gave me his blessing for the work, but he wrote also a number of introductions for me to Russian friends whose acquaintance he had made when he was here. Our Metropolitan of All England also—the Archbishop of Canterbury—has sent with me a letter of recommendation, and a private letter cordially wishing God-speed. These are a few proofs of the great interest which is developing in England about all that concerns the Russian Church. There is nothing official in all this. I am sent here simply because you have asked some one to come and give these

lectures: so I come most gladly again to Russia. Already in two short visits I have learnt to love your country, your services, and your Church. So I must do my best with a task to which I am very unequal, and I ask your prayers that I may not by my unworthiness spoil a good work.

The Church of England is my home, and its members are my brothers. It is not easy to describe one's home and family. Sometimes one sees its faults too plainly: sometimes one magnifies its merits. It is hard to see things fairly or to describe them in their right proportion. Pray, therefore, for me that I may speak the truth in love: for St. Paul tells us that it is by so doing that we can grow up unto Him in all things, who is the Head of all the members, even Jesus Christ Himself. (Eph. iv. 15).

A description of Life in the Anglican Church, if it is to be understood, must go closely together with the remembrance of its history. I have not the theological learning of Fr. Puller, who lectured here two years ago, and for many points, I am glad to be able to refer to his book, which is now published in Russian, as giving better information than I can give. But I have been attracted for many years now by the study of church history and of liturgical science; and I have given to these what time I could find free in the intervals of a busy practical life. So I shall hope in the course of the lectures to take much notice of history and causes as well as of the present condition of the English Church.



First we must call to mind how long and how widely the East and the West have developed separately. When Diocletian divided the Roman Empire he did far more harm to the Christian Church than when he persecuted it. For thenceforward the two parts of the Empire went their own way in religious as well as in secular matters. The West ceased to understand the East; and the East failed to understand the West. Differences of temperament were magnified by this; and thence came endless harm.

Consequently nothing is more necessary than that East and West should again understand one another: and few things are more difficult. The difficulty is specially great for us British people. We are at the extreme edge of the West in temperament, as well as in geography. We have developed much practical ability, but have sacrificed much in doing so: we have as a nation little artistic feeling, little sense of the unseen, little faculty for symbolism and mysticism, a zeal for practical morality but little gift for theology.<sup>1</sup>

In Russia you have much of these very things that we lack. Often what we admire does not seem to you to be of value; and the ways of thought and life—particularly in religion—which are natural to you, are unfamiliar to us, and difficult for us to understand. And yet we are being led, in the providence of God, towards the happiness of getting to know one another better. God be with us! and we will do our best, remembering that in the Body of Christ the members are not all alike, and all have

not the same office, but yet each has its own peculiar part to play in the life of the whole.

Already when that fateful division of the Empire was made, England had received its first Christian teaching. A little time ago there were found in a buried Roman city in the South of England the foundations of a Christian church, which probably go back to that time. No British bishops were at the First General Council of Nicaea in 325, but eleven years earlier three of them had been at the important local Council of Arles (314), probably one from London, one from York, and one from elsewhere. These two facts together are significant: for they seem to forecast how entirely British Christianity was to be, for many centuries, rooted in the Western Church, and without any touch with the Eastern.

In the days of Diocletian, too, the first known martyrdoms in our country took place. St. Alban, the protomartyr of England, then died for Christ, and his name stands at the head of a goodly list of saints, martyrs and confessors. The old city of those days, where he was martyred, still exists, and is now called by his name; the great church of the martyr still stands, although the abbey was destroyed and the shrine was devastated during the troubles of the sixteenth century. In recent years (1877) it has become the cathedral church of a diocese, and so has reached a distinction which it never had before. Also many churches built in recent times have been dedicated to the protomartyr of England.

Thus the traditions of the English Church were founded, and thus they continue to-day, in faith and worship and in self-sacrifice. Since then our nation has combined many different elements. When the Roman Imperial Army was withdrawn, the heathen Teutons came pouring in, Angles and Saxons and Jutes especially. All these had to be assimilated and christianized. A good deal later came the Danes, also as heathen; and there were more martyrs for the faith, including a king and an archbishop. That was the last of heathen invasions, but other peoples came as Christians to add to the diversity of the English race, especially the Norman conquerors, and in later days at various times the Flemish immigrants. All this has had a lasting effect on England and English religion. It has filled England with groups of men, differing in race and temper and outlook: but also it has taught Englishmen, in spite of their differences, to live together in peace. In our politics great differences of party exist, but patriotism unites them all the same. Similarly in religious matters there is great variety; but a common Christian fellowship. Even between the English Church and Nonconformists, though the points of separation are wide and deep, there is a great and growing brotherhood. Also within the one English Church there are different tendencies and even parties; but these do not make different bodies. All parties in the English Church belong to the One Church, and acknowledge the same Faith, Ministry and Discipline. They can afford to differ as they do, about the smaller things, be-

cause they are united upon all fundamental points.

It is necessary to insist upon this, because very often it is misunderstood by those who are not familiar with Anglican affairs. There is no such thing as a High Church or a Low Church. There is only one English Church, but in it there are some parties. Some are said to belong to a High Church party, some to a Low Church party, and some to other parties. But these are only nicknames. Often the people to whom they are applied would disown them: and most members belong to no party.

At the same time it is true, that differences of opinion about secondary matters are more tolerated among us than in either of the other branches of the Holy Catholic Church. I have explained this partly by the history of our mixed race: and this explanation must not be forgotten. But we have also a traditional policy of inclusiveness which we have inherited from at least twelve centuries. Archbishop Theodore, the Greek monk from Tarsus, whom God sent to distant England in 668 to be one of our greatest spiritual fathers, he first taught us this policy of theological and ecclesiastical charity, and others have carried it on. I do not claim that we have all that time followed it wisely: sometimes we have been too narrow, and sometimes again too lax: the mean is hard to hit. But the English Church to-day is the inheritor of this tradition. This must explain the way in which differences of outlook are combined by us in the one ecclesiastical body, a thing which many people find it very difficult to understand.

And if you ask how it is that we hold together, I would answer in this way. We hold together because there are the great fundamental doctrines and practices about which all agree, and the differences that are tolerated are secondary. These fundamental doctrines and practices the English Church has persistently refused to surrender: and this refusal becomes especially clear if we recall the origin of the Dissenting bodies who are separated from the Church. There are many sects in England, because the Englishman is not happy without some form of religion. If he disagrees with what he finds, he thinks that he must start some new plan. It is sad, no doubt, that people should break away from the Apostolic Church: but, if they do, it is far better that they should not become unbelievers or anti-religious, but should remain believers in Christ. That is what has happened. Those who would not go on in the fundamental doctrine and discipline of the Holy Apostolic Church have felt obliged to leave it. The English Church did not say to them, "You may behave and believe as you like, and yet may remain with us." On the contrary, it said "There are fundamental things which you must accept. If you accept them we give you as much liberty as we can—especially if you are lay people—in secondary matters. But you must accept the fundamental matters. Indeed, until the end of the eighteenth century the Church, at the bidding of the State more than for its own reasons, did its best to compel people to conform. It was too coercive, rather than too lax. Now, for more

than two hundred years, the State law has permitted the sects.<sup>2</sup> This plan has proved healthier both for Church and State : and it is more likely to lead to a reunion of English Christianity than a policy of coercion would be.

This ideal of ecclesiastical charity, which the English Church has inherited and has tried to follow, has not been a popular one. There are always those who say on one side "You are too narrow"; while those on the other side say "You are too lax." But when we are blamed from each side, we think that we are most likely to be right.

I am trying to explain all this rather fully, because I fancy it is not familiar to many here, as it is to us at home; and it is necessary for anyone who would understand our church life. If it is a different way from that to which you are accustomed, yet it is the way in which God has led us. It is an ideal that has had a great past tradition; and we Anglicans believe that it still has a future before it, and especially a part to play in the future reunion of Christendom, for which we all pray.

Even if you were to say, "It is a peculiarity; we, who are Orthodox, do not sympathize with it, nor do the Roman Catholics"; then we should reply, "Perhaps for that very reason we must keep to it, and we must bring it as our contribution to the future reunion of all branches of the One Church."

We must now consider an influence which has made for unity in the English Church, namely, its place from the first in the Western organization. Its earliest evangelists probably came from Gaul;

but at the second founding of the Church, after the Teutonic invasions had heathenized the greater part of the country, the new evangelists came from Rome, and from Gregory the Great the Pope himself. He planned the lines on which the English Church has ever since been organized. For example, the reason why we have two provinces and two archbishops is because St. Gregory planned it so. The sending from Rome of St. Augustine and his companions stirred up the British Christians in the West of England, in Ireland, and in the Scottish island of Iona to join in converting the heathen conquerors. While the British monks did the best part of the evangelization, the Roman missionaries and their successors provided the sound schemes of Catholic organisation, and kept the Church, in its infant days, in close touch with Rome—the centre of Western Christianity. Later, after an interval during which England with its Church was out of touch with the rest of the world, it was brought again by the Norman conquest into close connexion with Rome: and it was reorganised on the lines of the great revival of Church life which took place in the West in the eleventh century. The arrangements for dioceses and parishes, which then were made, form the basis of our present arrangements. The Church legal system of that epoch is what still in a modified form survives among us. Indeed, so far as organization goes there is no part of the West that retains so much of the mediæval system as England does.

You will bear in mind, then, that just at the time

when the division between the East and West was hardening into a formal breach of intercommunion, we in England were being reorganised on very characteristically Western lines. That reorganisation largely subsists as the basis of our present organisation. To you, then, we must seem very Roman in our ways: that is inevitable.

The basis of our theology is as conspicuously Western as the basis of our organization. Not only do we look back to St. Gregory as our spiritual father but behind him we look to St. Leo in the fifth century, St. Augustine in the fourth, and St. Cyprian in the third as shaping the inherited form of our theological thought. Again, in later mediæval days we have had teachers of our own in England, who contributed a great deal to the theology of the West. Among them were two of our own Archbishops of Canterbury, Lanfranc († 1089), the defender of Eucharistic doctrine against Berengar, and his successor, St. Anselm († 1109), a leading teacher about the Nature of God and a leading exponent of the mystery of the Atonement. Then began the period of the scholastic doctors, and among them again some of our English divines were prominent.

Our theology, therefore, like our organisation, is inevitably Western in its basis. I am not saying that this is a good thing. It clearly is not; for it cannot be a good thing to be one-sided. I am merely stating the fact, as one that must be borne in mind by you in thinking of the English Church. And speaking about ourselves I may add that one of the reasons why now, and in earlier days, we



have tried to know more of the Eastern Church, is because we wish to be free of one-sidedness : and to enter into a wider and fuller appreciation of that common catholic and orthodox faith, which we all alike hold, though we look at it from different angles according to our different history and capacity.

If we love God, we are bound also to love one another : and it is love of God and man which will bring back union to the Church of Christ. This loving desire for unity is moving very strongly among us, and, indeed, all through the world to-day. As is said in the Psalm, "The Lord, the most mighty God has spoken, and called the world from the rising of the sun unto the going down of the same"; so God is now calling us to mutual knowledge, friendship and love, at the foot of His Throne.

But if we are so Western by tradition, and so closely bound up with Rome, why have we revolted? I must say a word or two about this question; and then I think I can draw the opening observations to a close and come to speak more in detail about our actual church life.

I need not say much, because the reasons, which have led us to revolt from the Roman obedience, are the same reasons which have always led you to refuse to accept the claims of Papal supremacy. Fundamentally we stand upon the same ground as you. We do not find those claims to be justified by Holy Scripture nor by the tradition of the Church as interpreted by the Great Councils and the Holy Fathers of the undivided Church. But the way in which the English Church has been

brought to share this common ground with you needs a little explanation for those who are not familiar with the Church history of the West. The papacy has at times rendered immense service to the Church : but that fact does not at all, of necessity, justify the claims made on its behalf. After the period of the great papal development in the eleventh, twelfth and thirteenth centuries, came two centuries in which the West gravely questioned whether that development was justifiable. In its simplest form the matter resolved itself into the question whether the Pope was, or was not, superior to a General Council. The question was debated in a series of Western Councils : and so far as Councils were concerned, the Pope ultimately won the battle. But the victory was not a real one, as the sixteenth century showed. First one part and then another part of Western Europe revolted, partly against the theory of the papal supremacy, and partly against the practical abuses of that day which seemed to be inextricably bound up with the theory. England, which had long felt deeply about those practical abuses, seized an opportunity to revolt. The opportunity was given by a private and unsavory personal quarrel of a bad English king (Henry VIII.) : but the causes lay deep down, while the movement had long been maturing under the surface. They were partly theological, partly practical, partly national. There was bad mixed with good in them : but they were effective : and except for a brief reaction of  $5\frac{1}{2}$  years under Queen Mary, the revolt was lasting and permanent.

Consider, then, what was involved in our English Reformation. We had not, like the Eastern Church, a tradition of resistance to the papal claims. We had to break with our tradition. That involved a violent revolution of feeling; and changes followed that were hasty and too sweeping. To me the Reformation seems like a surgical operation. It was dangerous, but it was necessary: it involved the loss of much—even of life blood—but that was inevitable. It has won a new lease of life: but there was needed a long time in which to recover from the effects of the operation, and to get back to strength and a more vigorous health. God in His mercy has given us in these last four hundred years a steady though slow recovery. We have had our advances; and then we have had relapses again. But the church life of to-day as I shall try to describe it to you is, thank God, in the midst of a great spell of recovery that has lasted without much relapse for the last eighty years or more. May God prolong it to us that we may accomplish much more yet, for our own good and for His honour and glory.

But the English Reformation was more than a revolt against the claims of the papacy. It was also a revolt against some strong tendencies of the mediæval Western system of doctrine and practice.

1. The doctrine had suffered from the intellectual movement called scholasticism, which depended overmuch upon philosophy and Aristotelian conceptions, and therefore came to misrepresent the Chris-

tian Faith. It was a fine attempt in its way, that attempt of the scholastics to try to bring all knowledge into order: but it was bound to fail. They were saying, like the men of Babel, 'Let us build a tower, the top of which shall reach heaven.' But God destroyed again the half-built tower: and ever since the West has been divided into varying theological tongues. Those men wanted to explain too much: to have no mysteries. So they laid down the law about everything; and when they did not know they guessed, and then tried to impose their guesses on the Church. Think, for example, of their scholastic attempts to explain the mystery of the Eucharist: or to map out exactly the world beyond the grave. Against this scholastic mediævalism we rebelled in England. It was difficult to guide the rebellion, and we know now that we did not always discriminate well; but we tried to come back to the biblical and patristic forms of doctrine, rightly handling the word of Truth—as St. Paul says. And we still are being guided by the Holy Spirit, we believe, according to our Lord's promise—He shall guide you into all truth.

2. Let me give another brief instance of the nature of the revolt. It was also a rebellion against the legalism that had crept into Western church organisation. The spirit of law has always been strong in the Western Roman Empire. There was much that was fine in the Roman conception of law, but when it usurped a wrong place in the life of the church, much harm came of it. For as St. Paul says, "We are not under law, but under grace."

Think what became in the Middle Ages of the Doctrine of Merit. A system, almost a tariff, was built up, indicating the value or efficacy of this thing and that. Out of this system grew the misuse of prayers and masses for the dead: the formal allotting of the merits of saints and the traffic in indulgences. Less conspicuous than these, but very pervasive in many ways among the careless and half-hearted people was the subtle perversion of religion as a whole into a systematic way devised for the extorting of something from God. I do not say that this was universal: far from it. The mediæval legalism, in its full form, as it was then, and also as it survives now (though in a far less degree) in the Roman Catholic system, was a parasite, growing on the true tree, rather than anything individual. It was an excrescence to be got rid of, not a disease infecting the boughs and the trunk. The vital power of grace went on; in the free life of grace holy souls lived fruitfully and died: and most conspicuously they do so still. But even so, the rebellion against legalism was needed. Roman Catholicism itself, by the Council of Trent, did much to bring about reform, and cut away the parasitic growths. But we in England felt that more drastic reform was needed: so we have sought to bring our branch to a healthier state, where the flow of divine grace to the soul of the believer is not exploited for the benefit of the ecclesiastical system: and the breath of the Holy Spirit is more recognized as blowing where He listeth.

In this revolt others took part beside the English

Church. Because of their protest, all of them are sometimes classed together as "protestant." The Anglican Communion does not refuse the term "protestant," if it is properly understood—that is to say, if it is limited to its proper meaning as describing those who revolted from the papal allegiance. But the word is often misunderstood. It is taken to imply views, which may be held by Lutherans, Calvinists, and some bodies of protestants, but are certainly not those of Anglican catholics. For we Anglicans have remained catholics, though we ceased to be Roman catholics. Many English catholics, therefore, dislike the word protestant, because it is so much misunderstood.

At best this word does not make a valuable classification. It describes what is accidental, more than what is fundamental. For fundamentally we remain one with Roman Catholics and Orthodox in the Faith, the Church, the Ministry, and the Sacraments. We do not share in the peculiarities of the protestant sects; only in the fact that we, too, like them, have refused to continue to accept the papal claims, and some of the corruptions which have been intimately or persistently associated with them.

1. Consider, then, this peculiar and unique form of the revolt from Rome which is shown in the Anglican Church. When others were disowning the apostolic ministry, and establishing ministers, or pastors, or superintendents, instead of the orders of bishop, priest and deacon, the English Church clung through thick and thin to the apostolic ordinance. This was a difficult task, and brought

with it much mockery and slander from both sides. But the event has justified the action. The four provinces and forty bishops who held out in two little islands in the sixteenth century are now represented by many organised provinces, besides many single missionary dioceses, and an episcopate of nearly 300 members distributed throughout the world; and still, thank God, the number and the spread increases.

2. When other bodies were overthrowing the conception and tradition of the Church, and trying to frame a new Christian faith by giving up the creeds and making arbitrary and novel deductions from the Bible, the English Church saw that there could not be fruit without branches, trunk and roots. It, therefore, sought to reform its doctrine by manuring the roots, by lopping off dead boughs, and by pruning the branches. In other words, it made its Reformation by the sifting out of the best church traditions; and by the renewed study and guidance of the Fathers it worked back to the inspired source of written revelation the Holy Scriptures themselves; and it refreshed itself from that fountain by a doctrine that has flowed down the Christian centuries along the clear channels of orthodox tradition.

3. When others, having overthrown the ministry, were also destroying the sacraments and the liturgical worship of the Church, our English Fathers preserved for us in our Prayer Book a purified and simplified liturgical tradition. The amount that was here sacrificed was very consider-

able. For the Latin mediæval rites were very rich and elaborate : and these had to be much cut down to make them simple enough for all the faithful to understand and follow. But the sacrifices were for the most part justified ; for they have provided us English people with rites which are the familiar property, not merely of the clergy or of the educated, but of the lay people of all ranks. They have been the solace and support of our English Christianity in many a dark day and in many an outlandish corner of the world. It is no small part of the recovery of these last eighty years that these services are now restored to a beauty and dignity which they had often previously lacked : and they are being supplemented and enriched in countless ways by a renewed enthusiasm for the beauty of holiness in divine worship.

4. When others were discarding altogether the principle of authority in religion, as a revulsion from the hard tyranny of the religious authority of the middle ages, the English Church, at the Reformation, set itself to recover a better ideal of spiritual authority, instead of discarding the principle. This again was a very difficult task. On the one side there were the papalists, saying that there could be no other source of such authority but the papacy. On the other hand the innovators were proclaiming the right and duty of every man to judge for himself solely in matters of religion, and to accept no direction from the Church or from its authorities. Both of these parties derided the English Church : and they continue to do so still. But in spite of



this, we have found a way to maintain a principle of religious authority without destroying individual judgment and responsibility. We see a real authority inherent in the Body of the Church Universal, expressed in different degrees by its representatives, pre-eminently by the Great Fathers and Doctors, and finally by the General Councils. This authority is exterior to the individual, and is therefore able to be a real guide to his heart and mind and conscience: and yet it is not alien from him, for it is the whole society to which he belongs. It is a sort of greater self, than his own self, in which he lives as a member, in which he bears his share, and from which, as the Body of Christ, he draws his supply of grace and life. Such a strong, but gentle, principle of spiritual and ecclesiastical authority was well worth fighting for against the more attractive but less real plans of papal autocracy or individualistic anarchy. It has been hard to maintain this principle, and we have not always succeeded in doing so: but it is our principle.

I have tried to bring out specially clearly these four characteristics of the English separation from the rest of the Western Church and from the sects in the sixteenth century. First the Apostolic Ministry is maintained; secondly, the Creeds remain the standard of Faith; thirdly, the liturgical services are preserved but in a revised form; and fourthly, the principle of church authority is recovered in a non-papal shape. These are characteristics that have affected the life of the English Church ever since. They brought her into a

strange isolation in the early days: and our Fathers since the Reformation shewed no little courage and faith in maintaining this course, alone. It is therefore a happy thing for us to-day (as it has been sometimes even in earlier days) to turn eastwards, and to be sure that you will sympathize with the efforts of the English Church to preserve such traditions and principles faithfully. There have been from time to time powerful groups in England, who have wished to make us discard them: and even sometimes there have been people of our own who have been ready to do so. But, thank God, they are preserved.

Sympathy upon such fundamental points will also make it easier for me to explain, and for you to understand, some of those differences of custom between us and you, which have come about through the difference in history and temperament of which I have already spoken. To some of these points of difference, we, with our Western tradition and temperament, naturally hold very fast. But there are many points of difference where that is much less the case: and some points in which the process of recovery after our "operation" is bringing us steadily nearer to your own position. Each of these three classes will be illustrated in the course of the description which I can now at last begin, of Life in the English Church.

The English Church is fundamentally episcopal. Each diocese is governed by its bishop. In the settled places such as England, Scotland, Ireland, Canada, Australia, South Africa and so on, there

is also the provincial organization under archbishops and metropolitans. In missionary fields this has not yet been established. Corresponding to the episcopal government there are councils or synods—diocesan and provincial.

Our Anglican bishops also, from all parts of the world, meet in conference at intervals. Their conferences are not councils. The bishops only meet thus to discuss and advise; they do not legislate, or pass canons as the synods do. They have no such authority. Of course any diocese or province has an authority of its own. It is everywhere a real unit with some powers of self-government. But the Anglican communion is not a unit: it does not act alone. It wishes only to act in union with the whole ecumenical church. Beyond its own limits, it looks to a General Council as the final authority of the Church. Therefore its own joint meetings, though important, are purely consultative.

The powers of self-government of the Church in England itself are much restricted, owing to its connexion with the State; in Scotland, Ireland and the Colonies and so forth the Church is much freer. This English connexion is a legacy of mediæval days; many therefore are unwilling to break with it, and prefer to put up with the restrictions which it brings. In those days the connexion also brought some privileges with it: but very few of them survive now. Consequently the question of the right relation of our ancient Church, with the State, in its modern and much altered condition, is one that is now being much discussed among us.

The Church receives no revenues from the State : it has its own possessions which have come to it during the last thirteen hundred years. A considerable part of the income comes from tithes : there are also lands : and each parish as a rule has a house and some land belonging to it for the priest. Most of this is very old endowment ; but some of it is of recent origin. These revenues have been diminished, and a good deal was taken away in the sixteenth century : but what remains is considerable, and to a certain extent it is redistributed to suit present needs of the Church. But more than half of its income every year comes not from old benefactions, but from present subscriptions and gifts.

It is now proposed to disestablish the four Welsh dioceses, and to take away the greater part of their income. The sects are strong in Wales : and it is quite possible that in the present parliament this plan will be accomplished. Then the Church will be obliged to depend still more upon the free-will offerings of the people. Meanwhile a strong resistance is being made by many, who wish to maintain the connexion of the Church with the State and by others who think the present proposals unjust.<sup>3</sup>

I have thought it well to say a little about these financial and political questions because they are now very prominent. But the spiritual position of the Church stands independent of these temporal things : and it is that which interests us most. I shall therefore spend the greater part of the time on that in the succeeding lectures. In order, however,

to clear the ground, we will end to-day with a brief survey of the general ecclesiastical organization of the Church, as it is in England at the present time.

There are two ecclesiastical provinces in England, and their metropolitans, as you know, are the Archbishops of Canterbury and York. The number of dioceses has in recent years been considerably increased, in order to meet the great increase of population. Three new ones were formed a few weeks ago and this brings up the number to forty, twenty-nine in the province of Canterbury, and eleven in the province of York. This number is not sufficient. A bishop cannot be a real Father in God to three or four millions of souls, such as there are in some of the present dioceses. Other sub-divisions will probably soon be made: but the process has to go on rather slowly, since a large sum must first be raised in order to provide the income for the new bishop.

Meanwhile much of the diocesan organization is not so efficient as it ought to be; and the bishop is greatly overworked. In many dioceses the diocesan bishop has other bishops, called "suffragans," to help him. For London there are three diocesan bishops who are assisted by six or more suffragans. But this is not satisfactory as a permanent arrangement. The bishop must know his flock. He should know his own clergy intimately: he should come into contact with all his people singly at least once in their lives, when they come before him to be confirmed. He should be the fountain of all good works: every operation in the

Church should profit by his prayers and his blessing. He should rule also as a personal ruler, representing the authority of Christ in doctrine and in discipline. At his consecration he has promised to drive away error, to punish wrong-doing, and to set forward quietness, love and peace among all men. These are some of the ideals of the bishops : and our Fathers in God labour faithfully and heroically at their task in spite of the overwhelming size of their charge.

Besides the suffragan bishops, who help them in the performance of the episcopal actions, there are many others subordinated to them. At the principal church of the diocese, called the "cathedral," because the bishop has his throne therein, there is grouped a body of councillors in the Dean, Archdeacons and Canons, who form the staff of the Church, in one or other way. This is the Mother Church of the diocese : it is meant to be a model for the rest, and a centre of diocesan life.

The archdeacons are in priest's orders and have a great position. Each of them is responsible for the oversight, under the bishop, of one section of the diocese ; and under them there is further organization, which unites the parishes into groups of a dozen or more, under the presidency of a rural dean. These are personal officials : and there are also bodies subsidiary to the bishop. He calls his clergy together in synod or conference, and summons lay representatives from the parishes as well : and the archdeacon does the same at intervals in his own district. Also it is through such an organiza-

tion that the bishop officially holds a visitation of his diocese, normally every third year; thus he can assure himself either by enquiries, to which the clergy and lay officials return answers, or else by personal investigation, that all is in order, and that there is no neglect or scandal in the diocese.

As church life has grown in reality, and as dioceses have multiplied and become more workable, so all this has led to greater vigour—evangelistic, pastoral, and devotional.

As the dioceses have multiplied so have the parishes, ever since the Anglo-Saxon days (ninth or tenth century) when they first began to be formed. At present the biggest dioceses contain about 600 parishes: an ordinary small one contains two or three hundred. In population a parish may vary from one hundred to thirty (or even occasionally forty) thousand. We always count the whole population: because though some may belong to Roman Catholicism, or other forms of Dissent, we reckon ourselves really responsible for them, because we are the Church of the country.

This lecture is in many ways introductory to the rest. I have taken up most of it with some general observations which I hope may make it easier to understand all the rest. And at the end I have given some statistical account of the position in England itself, as regards dioceses and parishes. Next time I hope to begin with a description of parochial life, and to sketch the organization, worship and religion as it meets an ordinary parishioner in his parish.

## LECTURE II.

### PAROCHIAL LIFE.

TO-DAY our subject is the life in an English parish. We have had the parochial system existing for over a thousand years now in England : and in that way a complete provision has been made for every one to be in touch with the life of grace and the sacraments. This organization has of course developed further in course of years : but the principle has been the same all the time.

For instance, Mirfield, the place in which our Community has its Mother House, was, one thousand years ago, in the large parish of Dewsbury. That was a very ancient Christian centre, for St. Paulinus is said to have preached there in 627 : there are still some stone crosses in the Church belonging to those very early days ; and the church is still dedicated to St. Paulinus. But the parish was too large : consequently the outlying portions were cut off and made into separate parishes in the twelfth century. About the year 1280, our part (Mirfield) became also a separate parish with its own church and parish priest. Finally, when the population grew, in the last century, our bit was further sub-divided, and Mirfield now comprises five parishes.

Parishes have been thus sub-divided in many parts of our country wherever the population has



greatly multiplied. But in the country districts there are countless villages where the parish remains the same area and the same unit as it was a thousand years ago.

The purpose that lies behind all this machinery is evident. The object is to secure for every soul, his own pastor, his opportunity of teaching, sacraments and sacramental rites—in fact, the means of grace that he needs to live a Christian life.

The English Church at home makes this provision for every one: and it covers the whole ground, because all the inhabitants are, or ought to be, its faithful children. That is one difference between the Church and the Dissenters. They collect any one whom they can get to adhere to them: they form a number of congregations, that is all. They compete like business houses: they open new institutions where they think they will succeed, and close them again where they fail. But the Church, like the Government, has its claim upon all and its responsibility for all. Even for those who pay it no respect, and acknowledge no allegiance to it, the Church holds itself responsible. They are its children, though they may be indifferent, alienated, or hostile.

That is the general idea. We will now carry our minds into a single parish—an imaginary but typical one—and try to see its life and its ideals. We will suppose that, at the moment, the benefice, or parish priest's office, is vacant. The late priest has died; or he has been called to work elsewhere.

Meanwhile the lay officials called "churchwardens" are responsible: and they with the help of the bishop and the clergy of the diocese or neighbourhood arrange for the services and other things necessary during the vacancy.

Meanwhile a new priest is being found for the place. I will not now describe the system of patronage: that will come later on. But it is enough to say that some one will find him: and then will present him to the bishop for institution to the care of souls in that parish. After due formalities, and provided that all is satisfactory, the bishop will institute him, that is to say, he will commit to him in the name of God the care of the souls of all in that place. This is a solemn ceremony. It may take place solemnly before the people in the parish church, if the bishop can visit the parish for the purpose. But often he cannot: and the new priest goes to the bishop and is instituted by him in his chapel. In either case the act is a solemn and a significant one. He kneels before the bishop, holding in his hand the deed of presentation to the benefice: and the bishop, as chief pastor of the diocese and source of all ecclesiastical authority, confers on him the care of the flock. The position is exactly described by the old Latin formula, which is still in use—*Accipe curam meam et tuam*—"Receive this charge, which is mine and now also becomes thine."

Another ceremony follows, which corresponds, on the ecclesiastical and legal side, with the spiritual act of institution. This is called "induction": it

puts the new priest into possession of the rights and property of his office. This is done by the archdeacon, or his deputy, in the parish church. For the archdeacons, with us, are officials who have an administrative and legal jurisdiction, under the bishop, over that part of the diocese which is allotted to them. The new priest is thus put in authority over the church, he is installed in the seat of the parish priest, and he rings the great church bell as a sign of his taking possession. This is picturesque and it has its importance: but it is, of course, much less significant than the solemn institution.

Let us now consider what is the ideal of the newly-come priest, as he takes charge of his parish. Very familiar words define it for him. Always in the Liturgy he prays for bishops and all those who have cure of souls—"that they may, both by their life and doctrine, set forth God's true and lively word, and rightly and duly administer his holy sacraments." If his thoughts fly back to his own ordination to the priesthood, he will recall the ideal then set before him. It corresponds very closely with the opening of your Russian treatise, *On the Duty of Parish Priests*. If he thinks of his people, for whose souls he now has to care, he will regard himself both as their ruler and as their servant. He is their servant, not because they appoint him, or employ him, or control him; for they do not. He is sent to them by the bishop in the name of God. But just as the Son of God whom the Father sent into the world for our salvation, said to His

Apostles, " I am among you as one that serveth " : so the new priest, as minister of Jesus Christ, will try to follow the Master's example, and be an unwearrying, faithful and humble servant of his people.

But he is their ruler too : his actual title as parish priest is Rector, or ruler. He has the authority of the priesthood ; he has the power to absolve, and bless, and consecrate. He has to be an officer too of the discipline of the church, and a guardian as well as an administrator of the holy sacraments. It is this authority that is given to him, and not anything that he has of his own, which makes him ruler. His power is from above. The treasure is in a poor earthen vessel, as St. Paul says ; but it is the living and life-giving grace of the Eternal and Almighty God.

Let us look at the ideals a little more in detail.

1. The parish priest must know his people, as the shepherd knows his flock. Otherwise he cannot be a faithful pastor. We have in England a great tradition in this respect. The priest's duty is not only to be in church, for the people to come to him. It is his duty and his privilege to go to them. He visits them in their houses ; and, almost without exception, every door is open to him. Even the careless people, and those who are Dissenters, will welcome him. People, who will not come to church themselves, will feel that they are neglected if the clergy do not come to visit them : and will complain. But in general our English proverb is true : *A house-going priest makes a church-going people.*

There are, no doubt, places in the great towns, where population has increased with lightning speed, and where the people have consequently been left unshepherded : in these places, it may be, the parish priest is not expected at every house, or he may even be not welcome. But such places are exceptional : and, in these last fifty years and more, a great deal has been done, and is being done, to recover the lost ground. As our priests follow St. Paul's example of teaching, both publicly and from house to house (Acts xx. 20), they are enabled by God's mercy to win back many who had fallen into carelessness and sin, and in some parishes even to turn a desert into the garden of the Lord.

So the new rector sets to work to know his people. He probably receives help from the previous rector. There is a list of the communicants which is handed on to him : so perhaps he begins by visiting the inner circle of faithful souls. Probably also there is a list of all the parishioners in some degree of completeness. If the parish is small there is little difficulty about this. But if the parish is large, it has probably been harder for the previous rector to keep his roll of streets and houses. Perhaps also the parish may lie in a poor quarter of a town where people change their houses continually after very short stays. In that case it will be impossible to have a full and accurate catalogue. But there is probably some list existing, that is handed on to the newcomer.

Besides if it is a large parish there have been assistant clergy—perhaps two, three, four, or even

more, besides the parish priest. Some of them perhaps still remain in the parish; and they help to bridge the gap. Also they too should have lists of the people, each one his own, relating to that part of the parish which has been allotted to each as his special charge. So in some way the people are generally known.

There is probably also a list of the sick who are being specially visited: and in a large parish this list is revised week by week. Some will be visited every week, some oftener, every day or many times in a day if they are dying. The people are told to send for the priest at any time of day or night, in order that he may minister to the dying or baptize an infant in case of sickness. In an increasing number of parishes the Holy Sacrament can be brought from somewhere, where it is reserved, for the *viaticum* (ἐφόδιον) of the dying. It is only recently that any of our bishops in England have sanctioned the restoration of this old English custom: but the provision is now being much more generally made; already it is widespread in Scotland, America and some other parts of the Anglican Communion.

2. Secondly, the new priest has received the charge which our Lord gave to St. Peter, when He said: "Feed my sheep." And the food that he has wherewith to feed them is the sincere milk of the word whereby they are to grow, as St. Peter says (1 Peter ii. 2) and the food of the sacraments and especially the Holy Body and Blood of Christ our Saviour.

The main provision of services is the daily Morning and Evening Prayer, and the Liturgy at the least on Sundays and festivals. But the new priest probably sees from the records that have been kept of the services, or from the parish magazine, that a good deal more has been provided than this minimum. In a small country parish there are few, if any, as a rule who will come and join with the priest in saying his Morning and Evening Office. Perhaps there will be some of his own household, or some leisured people from the estate, or some old people, who will gather when the bell rings morning and evening. But perhaps as a rule he will say his office alone, joining with the angels and the prayers of the saints and faithful departed.

In a town parish, where there is a vigorous church life, there will not be this difficulty. There may be two or three clergy; and then they will assemble and say their office together. Often there will be others, who are given up to the work of the parish—sisters, or deaconesses, or church-workers—who will be there also: and probably some will be found too, like Simeon and Anna, who love to haunt the courts of God's Temple, and meet their Lord in prayer and worship and thanksgiving with the *Benedictus* and the *Magnificat* and the *Nunc dimittis*.

In such parishes the Liturgy is probably not confined to Sundays and Holy Days: but is said on ordinary days too. In a rapidly growing number of churches there is the daily Eucharist: in some, where there is a staff of clergy and

many desire opportunities of Communion and Eucharistic worship, there will be two or three celebrations in a day habitually. The whole tendency of the present time is to multiply these opportunities: and the people are increasingly eager to take advantage of them.

The service on a week day does not last much more than half an hour. For you will remember that in the West the development from very early times has been to multiply opportunities so as to give every one, as far as may be,—and even busy people—a chance of being present every day. Therefore our Western Liturgy in order to be frequent has become shorter in its contents and simpler so far as ceremonies are concerned. The two main features of difference in this respect are these: (1) that the Western Liturgy varies far more from day to day than the Eastern, and (2) that it has never developed an independent part for the deacon as has been done in the East.

On Sundays, of course, in our parish there is much more by way of services; and they are sung and not said (even in village churches), so that they take more time. Morning Prayer is followed by the Litany which in turn precedes the Liturgy, and there is a sermon preached then. That is the natural order. But the multiplication of Eucharists has in one way or another altered it during the last century; and now our parishes are not at all uniform in order or in hours. The plans are determined by local conditions and convenience. In old-fashioned parishes the largest congregation will be at Morn-



ing or Evening Prayer; and at the Liturgy there will be few, if any, besides those who are going to communicate. But in others the contrary is the case. And many parishes are in a state of transition from the one point to the other.

A similar difference and a similar state of transition exists as regards the vestments. In the greater number of churches the vestments of the clergy are of the simplest kind—only a cassock, a surplice, a hood, and a stole. This plan has tradition in its favour; for this simplicity was adopted generally in the sixteenth century in the revulsion against mediæval custom. But while the Church tolerated so little, it prescribed more: and in the revival of church life in the nineteenth century the fuller use of vestments was recovered; the chasuble, dalmatic, cope, etc., are being increasingly adopted.

The same is true of the ceremonies. In the Western Church, as the ceremonies were gradually cut down, there developed two ways of performing the Liturgy.<sup>4</sup> In the solemn one the celebrant was assisted by a sub-deacon and a deacon, who sang the Epistle and Gospel respectively, and also by a number of lesser ministers—that is to say, the candle-bearers, thurifers, cross-bearer and the rest, who joined and bore their part in the performance of the Liturgy. The choir sang and all was solemn, stately and lengthy, though less so than in Eastern Services. In the less solemn form, there was probably no choir, no deacon or sub-deacon, and it fell to the priest to say the parts of the service belonging to them: and he perhaps had

only a boy with him, to assist him on the one or two places where some help was indispensable.

This simpler form—low mass as distinct from high mass—is the one that was described and laid down as a minimum in our Prayer Book when it was re-formed in English in the sixteenth century : and this with the simpler vestments has in the main prevailed. Tradition, however, preserved in the great churches some features of the more solemn performance ; and they went on in varying degrees down to the nineteenth century, when the revival came and the more solemn performance was again recovered. It is only slowly winning its way, partly for want of many material things and of sufficient clergy : and also because our people are by nature very conservative and traditionally suspicious of ceremonial in religious worship.

So far then as the prescribed services are concerned the picture that must be imagined is a varied one. It will be still more varied as regards what are called " additional services "—that is to say, services which are not imposed, but are sanctioned by episcopal authority. These are a great feature of the present movement of religious revival. They vary according to the needs of the place. Some have come into more or less general use—such as the " Three Hours' Service," which is held on Good Friday from twelve to three, as a watching with our Blessed Lord through the hours of darkness when he hung upon the Cross. Very general also are some services of preparation for communicants before they receive the Blessed Sacrament.

Also where there are many poor and uneducated people there will be simple services of prayer and teaching and singing adapted to their needs. Again there may be special gatherings for men: special services for children are universal: and the numberless guilds and societies (of which I shall say a word shortly) have probably each of them a service of its own from time to time. Also there are generally some services of intercession—perhaps for the parish and its needs, perhaps for Foreign Missions: these very likely take the form of a Litany. In some parishes there may be also services in commemoration of the faithful departed or in commemoration of the Holy Sacrament.

So the new priest will find a great deal that he has to carry on in church besides the prescribed services, and besides all the "occasional offices" corresponding roughly to your *Trebnik*. All this involves too a great deal of preaching. Our people are very fond of sermons, and insist on having a great many besides the *one* which is prescribed to be given in the course of the Liturgy. In every parish there will be two or three every Sunday, and probably another on some week-day as well. In large parishes and where there are many clergy there will be more.

3. This leads us on to a third ideal of our parish priest. He must teach his people. The young are to be taught in school and in church. All our English poorer children have to attend the elementary schools, and if the priest is lucky he will find in his parish a public school, which is managed by

the Church on behalf of the State under State supervision and with grants of public money for its support. The Church in olden days had established such schools throughout the land. But it was not able to cover the whole ground, even supplemented as it was by religious schools founded by the sects. Consequently in 1870 the State began to supply education, where it was needed and was not already provided. But the teaching of religion that is given in state schools, and the spirit that often prevails in them, is not satisfactory to churchmen, even though in many places the teachers in state schools are zealous church people. So the Church has tried to keep its own schools wherever it can do so, and so secure by that means full teaching of the faith to as many of the children as is possible.

The priest is happy then if he finds such a school forming part of the equipment of his parish. But in any case there is also Sunday available as a day of instruction for the children; and Sunday schools for purely religious teaching are practically universal. There is also a more formal instruction prescribed to the parish priest, viz., the catechizing in church on Sunday afternoon. And in many parishes this is developed into an elaborate system which (like the Sunday school) employs not only the clergy but a number of voluntary helpers, both men and women. Immense advances are being made year by year in the efficiency of Sunday schools and catechisms, and increasing care is taken to make teachers competent and methods scientific.

Again, the youths, the young women, and the adults too, have to be taught: and there are probably classes for them on Sunday or on the week nights. Especially the Sunday school teachers have to be trained and taught in order that they may teach their children properly; and in an ordinary parish this task devolves upon the clergy.

Sickness affords another great opportunity of teaching. In cases of prolonged illness a whole course of instruction can be given. It may be necessary to train the uninstructed in repentance and faith, in order to prepare them for the solemn office of the Visitation of the Sick, which the Prayer Book provides. They are to be moved, if need be, to make a sacramental confession then: and if they have grown up in ignorance about it,—as alas! very many of our people have—they need to be taught about absolution. In any case, they must be shown how, by self-examination, contrition and amendment, to make a good confession to God, whether as a preparation for a new life, if they recover, or for death and judgment, in case they are dying.

But perhaps the priest's happiest opportunity of teaching is in preparing his candidates for the bishop's laying-on of hands in the sacrament of Confirmation.<sup>6</sup> With us this sacrament is confined to the bishop. A considerable part of every year is taken up with his journeys about his diocese, giving Confirmation. In this we follow strictly the example of the Apostolic Church in sending St. Peter and St. John to impart to those Samaritans whom Philip had baptized the gift of the Holy Ghost by the laying-on of their hands.

It is customary that Confirmation should take place about the time when the soul passes out of childhood, and begins to undertake its own responsibilities. Those boys and girls who attend only a primary school and then go out to work are generally confirmed at this important point of transition in their lives. They then receive their first communion and become regular communicants.

The preparation for this occupies at least a number of weeks; part of it is given in class or in general instruction, and part is more personal and individual. The proportion of these two elements varies according to circumstances. The preparation is threefold—of head and heart and conscience. The Church Catechism is provided as a form of instruction for the first object. It deals with the Baptismal Covenant, the Creed, the Ten Commandments, The Lord's Prayer, and the two universally necessary sacraments which were ordained by Christ Himself. This is the basis of the instruction in the faith, given to candidates for Confirmation, but many of them will have already been taught it for years.

The preparation of the heart is designed to arouse a real personal response to God's call and love; to secure an acceptance of the faith which shall be vital and spiritual, not merely intellectual; and to induce a dedication of self to the whole-hearted service of God. It is the reality of this inner dedication by the soul of itself to God which will best enable the priest to decide which of his children he is to present to the bishop. Some, who are not yet ready, he

will probably defer till a later opportunity can be found in some neighbouring parish, or till the bishop comes again in the following year.

As the priest sees the young souls opening to the love of God, and beginning to hunger and thirst, he goes on to help them in the preparation and training of their conscience. They need instruction in morals, to know what is right : and in repentance, that they may return to God when they do wrong. Already the foundations of all this, as of the rest, have been laid in previous religious teaching : but now, a more conscious and thorough repentance is needed, especially in preparation for the Holy Eucharist. To some of the candidates this is their first occasion for seeking sacramental confession and absolution. It is not with us obligatory to do so either at Confirmation or at any other time, except in case of a formal readmission after excommunication. It was formerly obligatory, for a period of three hundred years from 1215 onwards. But the effects of such compulsion were not helpful to real penitence : and for the last four hundred years we have returned to the primitive tradition of the Church as being a wiser one. Now therefore we are content merely to offer the opportunity for sacramental absolution to all, leaving each to accept it or not. The opportunity in fact is very variously utilized—in some parishes by many, in other parishes by few or none. On the whole the use of it is increasing very much : and this increase goes alongside with a very salutary increase in frequency of communion.

Some of the candidates will know the service of the Holy Communion well already : others will not, being more accustomed to attend Morning and Evening Prayer : but all are trained in liturgical worship, to an extent which is probably not equalled elsewhere. Our people know and follow every point in the services : they are not silent, but habitually join in all the services and sing throughout. Indeed they are impatient of anything happening in which they cannot take an intelligent interest and share. Everyone has books and uses them in church. During the preparation for first communion the priest will see that every candidate has, besides the official books, a book also of private devotion to use at home and at communion. This will contain private prayers (which will for the future supersede the child's prayers which have been used up to now) : helps to repentance and preparation for the Holy Sacrament : *i.e.*, self-examination questions, acts of contrition, a form of confession and other penitential devotions. It will also contain prayers for private use before Holy Communion, intercessions and other prayers for use during the service, and thanksgivings to be said after receiving. Besides that there will be in the book other prayers of one sort or another, as is suitable to the individual, *e.g.*, prayers in sickness, or in preparation for death, or for fasts and festivals. There is a vast number of manuals of this sort available ; so it is easy to suit all classes.

The special preparation for first communion may be made before the Confirmation ; or it may be



after it, if the first communion follows at some little interval of time. The minimum rule of the Church about communion is, that all should receive three times in the year, of which Easter is to be one. In practice young communicants are usually advised to begin by making their communion every month, and to come monthly, for some time at least, to a special service of preparation before it. But as soon as may be, they are encouraged to communicate oftener; and, if they are seriously seeking to grow in holiness, to do so, as far as they can, every Sunday and Holy Day.

The recovery of frequent communion in this last eighty years has been one of the greatest blessings which God has given us. With the greater frequency has come far greater devotion. And the Church has benefited infinitely by recovering its people out of a state of spiritual starvation, with only three or four communions a year, into the richness and vigour of that life of union with Christ, which He has bound up with the feeding upon His most sacred Body and Blood.

Among the candidates for Confirmation there are probably adults also, who have deferred Confirmation through carelessness or ignorance, or who have come back to the Church from the dissenters. In the last case they may or may not have already received Holy Baptism. If they have not, they will be baptized after the instruction and before the Confirmation: and there are few more joyous days in the parish priest's year than those when he sees the fruit of his labours in the moving service of the

Baptism of Adults and in the first communion of his children.

4. The fourth ideal of the pastor is to protect his lambs and sheep from the hireling and from the wolf. Time would fail me to tell of all the organizations for this purpose which are usual or frequent in an English parish. Some are quite worldwide in their extent, like the *Girls' Friendly Society* for young women with its branches and homes in many parts of the world. The boys too have many organizations, that are established in the parish, but are wider too in their range, like the quasi-military organizations of the *Church Lads' Brigade* or the *Boy Scouts*. The mothers have their *Mothers Union*, which is a general society, as well as meetings and classes which are purely parochial. In the last ten years a great society of men has also grown up called the *Church of England Men's Society*; and you may now meet men wearing its badge in all quarters of the globe. Other organizations have special objects, *e.g.*, those which combat intemperance or discountenance impurity. The former have been especially blessed: and by the efforts of such societies, religious and secular, England has in the last quarter of a century become a different place, so far as sobriety is concerned. A whole generation has grown up, of whom a considerable section has never touched alcohol: and this teetotal movement has quite transformed public opinion about intemperance in many strata of society.

I will not trouble you with a catalogue of these

countless agencies. We have too many of them rather than too few : for the English mind is apt to exceed in that direction. But I must testify to the value of them all the same : and especially in two ways. Such expedients protect the young and the weak. They bridge over the difficult time between childhood and adult life, and save many a soul from temptation and sin : though the devil is alert and strong, and snatches many in spite of the pastor's best endeavours.

Further, these organizations also offer opportunities of working for the Kingdom of God to many, who, in thankfulness to Him for what He has done for them, are anxious to spend time and strength in helping others and advancing God's glory. The parish priest tries to set before his people that every citizen of the Kingdom of Heaven must be a worker for the Kingdom. So, in spite of disappointments, and many of them, about persons and plans, he rejoices to find himself surrounded by many enthusiastic helpers in all the manifold activities of the parish ; and not the least important or least active of them, very often, are his own wife and daughters.

5. The fifth ideal that he has is the rescue and recovery of the perishing and of those that are out of the way (Heb. v. 2). The story of St. John and the robber is perpetually repeating itself. In a small parish the responsibility for each soul is an ever-present reality. It lays a clearly recognizable number of burdens on the heart of the parish priest, which he cannot ever forget. In a large parish this

sense of responsibility for every one cannot exist in the same degree. But, first, there will be those, with whom he has once been in close contact, who are now going astray, and have to be recovered. Secondly, there are always the careless, whom no one has ever yet influenced. Yet they are to be won, if it only may be by God's mercy. In some parishes highly skilled and highly organized work is needed for the recovery of prostitutes, or those who are in danger of falling into that sad class. As a rule this work is not entirely parochial, but it is organized for a town as a whole, and worked by a committee of clergy and laity. A great deal of the best work of this sort is done by the Sisterhoods: but much is done by others also. There are organizations also for the care of prisoners, reformatories for young offenders and so forth. With all of these the parish priest will be in touch to whatever extent it is necessary. But stronger than any organization is the redemptive power of love and self-sacrifice; and those form the shepherd's crook with which he holds and recovers the straying and lost sheep.

6. Sixthly, the parish priest must have his ideal about the difficult work of the care and relief of the poor. For the Church, like its Master, tends the bodies, as well as the souls, of men. Few parts of his work are more perplexing. Indiscriminate almsgiving is well known to be degrading in its effect. If the Church enables people to live without working, it is putting a grave temptation in their way. On the other hand if it does not supply the

wants of the needy, it fails in Christian love. How is it to steer between these two forms of danger? This problem is very acute in the towns. There is further the danger that people may make godliness a way of gain and profess piety in order to secure help. Then the Church's spiritual office is dragged in the mire: and a new form of harm is done. In all ages the Church has found its relief work most difficult. What the priest's ideal about it is to be, I cannot say. There is no very clear policy prevailing in our English parishes. We are in a condition of transition; and the tendency is more and more to look to the State to deal not only with poverty but with sickness also. This tendency, as it advances, relieves the parish priest of a good deal of the burden, and throws it on the Christian and philanthropic conscience of the public as a whole.

But even so, there remains a work of mercy and charity for the parish. The parishioners are bound to be rich in Christian almsgiving. They must care for the sad cases in their own place, and especially for such as lie outside the lines of governmental relief. So the money for the sick and needy is collected in church from time to time and distributed, perhaps by a representative committee composed of clergy, churchworkers and lay people, including the lay officials called churchwardens and sidesmen. These officers exist in every parish and (perhaps with others) they form a sort of council for the parish, established in order to care for its interests. Officially they are entrusted with certain

duties and powers, financial and otherwise; and besides they are now undertaking increasingly, in conjunction with the clergy, all sorts of other valuable tasks and responsibilities.

The parish priest is happy in having a good body of lay men and women, to co-operate with him and the other clergy in all these works. He can always count upon some, even in a tiny parish. The tradition of the English landowner is one of great friendliness and co-operation; and he and his family will often be among the most zealous supporters of the church work. Where they set a good example, others, who are less well-to-do and less conspicuous, will join in. Even if they do not lead the way, there will be some who will be valuable helpers. In a town parish with a mixed population there will very likely be a large body. In many a parish consisting exclusively of the poor the case is harder: but even then, though overworked, overtired, underfed and sorely strained, some will heroically help: and the witness and power of such labours is of priceless value to the Church.

In thus describing the parish priest's ideal, perhaps I may seem to you to have spoken too much about machinery and organization and too little about spiritual forces—the life of Faith, the workings of Grace, the power of the Holy Spirit, and so forth. Well, I have all along taken for granted that those are the things of real importance. That fact we all know: and those things, thank God, we all share. Besides there is no contradiction between spiritual forces and parochial organiza-

tion. Quite the contrary. God's way with us is to work through human agencies. And if we have the privilege of being fellow-workers with the Almighty and Allwise God in His workings, we feel bound to make our efforts, and even our machinery, as efficient as they can be. For God is not honoured by inefficiency : and His own all-efficient universe is the model of all our service.

7. The parish priest then is a spiritual man, as befits a minister of God ; all the power, which he administers, is spiritual power : and his final ideal is that this spiritual power should work through him and through all the parochial undertakings with the best possible efficiency, for the salvation and sanctification of man and for the honour and glory of God.

Let me now use up the time that remains in trying to describe the parish from the point of view of the parishioner. We do not want to confine ourselves to a purely clerical view : we want to see what it represents to all its members. The parishioner finds in his parish, wherever he may be, his spiritual home. He is in the household of God, serving Him there ; and he has God's steward set over the household to give him his spiritual meat in due season. When he was born, the Church took him under its care : it blessed his mother after her child-bearing, and gave him his baptism : and perhaps the earliest thing that he can remember is the privilege and wonder of being taken to church as a tiny boy. Besides, if he is happy in his parents, the Church has been with

him at home. The family prayers of the household at home have made him familiar with some sort of corporate worship from his earliest days: just as the private prayers, that he himself has been taught to say morning and evening, have given to him his own personal way of drawing near to his loving Father and Saviour.

His school has carried on the tradition of the family prayer, and there his day begins by a piece of corporate worship. If he remains at home during his schooldays and does not go away to a boarding-school, the link with his parish is not in any way lost. If he is musical he may sing in the choir: if he is devout by nature he may have the privilege of serving the priest at the altar. As he grows older he may help to supervise at the catechism, or may begin to teach in the Sunday school.

His Confirmation may, please God, be a real spiritual awakening, so that he passes at that time out of the stage of traditional religion into the consciousness of his own personal relation to God. Then he will, of course, continue as a regular communicant, and grow through the Holy Sacrament in the life of holiness. He brings his work to be consecrated to God, and his recreation as well, in fact, all his life as a young man. Later on he brings his love to be consecrated, too; and some of the happiest part of his courtship is his association with his *fiancée* in worship or in the work of the Kingdom of God. Next he receives the Church's blessing upon his marriage; and, in due time, he



comes again to rejoice in the glory of fatherhood and brings his first-born to the holy font of regeneration. What the Church has taught him, he in turn teaches his children, watching over all their first steps in that life of prayer and grace, which he himself has been brought up to lead. The church festivals bring to him and all his household a happiness like no other happiness: and the fasts have equally their message for them all, enjoining watchfulness, discipline, penitence, and teaching them to love the life and sufferings of our Lord.

When he is sick, the Church is at his side with its message, its warnings and its consolations. It brings him absolution, if he desires it, in his penitence, and unction,<sup>7</sup> if he claims it, in dangerous illness. In the hour of death it watches by him and prays with him. It cares for the body that he leaves behind, and performs for it the last offices. It remembers him in thanksgiving and prayer, at every Liturgy, among those who have died in God's faith and fear; and prays that, in the company of all God's faithful people, he may be a partaker of the heavenly kingdom.

Thus all life through he is in the keeping of the Church within the special fold of his own parish.

## LECTURE III.

### CLERICAL LIFE.

THE clergy are but a small part of the Church, but an immense deal depends upon their training. I propose, therefore, to take up a good part of the lecture to-day with some account of the provision and training of priests in the English Church. I say *priests* because with us the diaconate is very rarely a lasting grade : with very few exceptions our deacons pass to the priesthood, after serving a year or more in the diaconate. There is no special part for the deacon in the English Liturgy or at other services. At a solemn Liturgy some one will act as deacon, and some one as subdeacon; but generally whoever does so has been already advanced to the priesthood. The deacon with us is, as it were, an apprentice. He has only restricted powers, because as a deacon he, of course, cannot absolve or bless or consecrate. The preparation and the qualifications are therefore the same, normally, for both orders.

Our English tradition is that the clergy should have had, as far as possible, the same education as other well-educated young men, and should have it in conjunction with those who are preparing to follow other callings—to be lawyers, doctors, engineers, civil servants, and the like. There are, indeed, some elements in the priest's calling which

necessarily separate him off from others; but our theory is that, apart from these elements, he should be as much like others in upbringing as possible, so that thus the disadvantage may be avoided of the clergy forming, through isolation, in their most impressionable years, a class apart from the rest of their fellows.

In past years the universities alone supplied theological education, and gave the normal training to the clergy. But in the course of the nineteenth century the old universities, which had been exclusively for members of the Church, were thrown open to all. Strong faculties of church theology were still retained both at Oxford and Cambridge: but the character of these universities and their *personnel* were largely changed: so that they could no longer claim, in the same way as before, to serve as the sole training ground of the clergy. Seventy-five years ago began the foundation of special theological colleges: they were established partly for those who were unable to have a university course; but still more for men who already had received their general training at the university, who had obtained their degrees, and who needed subsequently a quiet place for theological learning and spiritual preparation. Thirty of such colleges now exist in England. None of them are large: some are quite small; the largest have sixty to eighty students. It is thought that this final preparation is best done in small groups. When these colleges were first founded they were regarded with some suspicion, as tending to separate the clergy off from

others; but that idea has vanished. Now the bishops demand, in most cases, that whatever else a man may have had as general education, he should also have some special preparation, preferably in a theological college.

It must be remembered also that during this same period university education has grown very fast. Instead of the four universities existing in 1840, there are now twelve: and the new universities are not expensive and aristocratic institutions, like Oxford and Cambridge. These new facilities make it possible that, before long, there will be required normally of all candidates for the priesthood a university education and a degree, together with a special theological training as well.

Hitherto we have suffered a good deal in the English Church from being too aristocratic. Part of the reason has been that the clergy have so largely (in fact, almost exclusively of late) been drawn from the wealthier classes, who alone could afford to spend the money needed for the education of a son for the priesthood. That fact, no doubt, has brought with it some advantages, for it has kept the well-to-do people in natural touch with the Church, at any rate, on the social side: and that is valuable. But it has also brought great disadvantages. While the clergy have had easy access to the rich and the poor, they have been less in touch with the middle classes. In fact, dissent has its stronghold in these middle classes; and its strength depends a good deal on its social environment. The beginnings of this cleavage lie some three centuries back

in our history, when the Parliament and the middle classes united against the King, the Church and the aristocrats, in the Great Rebellion. And it is only slowly that the change is coming about which will enable the Church to fulfil its duty more fully to all classes.

It was also a great disadvantage that the priesthood was so largely closed, as it was, to the sons of those who had only moderate or small means. A good deal is now being done to remedy this defect : funds are being provided, and colleges have been set up where men who have their vocation from God can get a proper training for the priesthood at the Church's expense. We shall hope, therefore, increasingly to add to the ranks of the clergy men of all sorts of antecedents, and so have a more representative ministry. At the same time, since facilities for education are greatly increasing, it will be possible to secure that, though the door is thrown open wider to all classes, those who pass through it shall not be less well educated, less cultured, or less spiritually equipped than before. On the contrary, the requirements and the standard reached are daily growing higher; and the priest of to-day is technically far better equipped for his sacred office than hitherto—though there is still much room for improvement.

There is also another reason why those who are to be priests should have the general education that others have, and be in touch with all sides of intellectual life. It is of crucial importance that they should be able to set the teaching

of the faith in a proper light before the well-educated classes as well as before those of less intellectual attainments. Theology must continually be absorbing into itself all the new acquisitions which God continually gives in the growth of human knowledge; so that all the treasures revealed as knowledge increases, may be utilised in expounding more perfectly the "faith once delivered to the saints." Its teachers must also be prepared to meet the objections, scruples and difficulties of the day. Such things are always presenting themselves as hindrances to the believer, but in varying forms in each succeeding generation.

Now, our traditions of general education are still very much bound up with mediæval precedents. Philosophy, mathematics and rhetoric (or arts), with a sound knowledge of the classical languages of Latin and Greek—these still form the traditional studies preparatory to theology. But in these days, historical science and natural science are to a considerable extent taking their places in the scheme of university studies: and this change is having an effect upon the training preparatory to theology. It is from these sides that a special, and somewhat novel, form of attack upon the faith is being made. It is important therefore that there should be among the clergy men trained in the science of historical criticism and in the various branches of physical science, as well as those trained upon the old lines in philosophy and letters.

At present the historical side is well represented among us: but far too few of our candidates are

educated in the physical sciences. It is difficult to combine such studies with the philosophy that is needed for theological competence and the knowledge of Greek and Latin, which our bishops still regard as a *sine quâ non* in theological candidates. Consequently we are not as well equipped as we ought to be, with men who understand the class of mind that has mainly been educated in physical science, and who are able to meet its difficulties. There are, however, some men who are dealing very ably and successfully with problems of this sort: and in the intellectual centres such as Oxford and Cambridge the Church now holds its own better than it did in the end of the last century. The establishment of new strong church institutions in the universities has had a good deal to do with this: but it is brought about much more by the general influence in university life, of teachers and professors, lay and clerical, who are both theologically competent and effective as apologists.

The old university life in England, as you know, differs very widely from what is customary in continental universities. The student lives a corporate life in a college under the discipline of the college authorities. The college is his home, and in many ways counts for more to him than the university. A college is still in many ways like a monastery: it has its chapel, its dining hall, its library, its place of social intercourse, as well as its lecture rooms. In the midst of this corporate life the theological student lives, not outwardly distinguished from others except by the fact that he is studying

theology. The modern universities have not yet been able to do much to develop the collegiate system within themselves. That will come by degrees: meanwhile they are much more like the continental and Scottish universities, where there is little corporate life for the student except such as he makes for himself, little discipline, and little organised fellowship. In them the theological student is entirely merged in the general university life.

But there are theological colleges now to be considered, which, unlike the open colleges of Oxford and Cambridge, admit only theological students, and cater for them. Some are in the university towns and blend in the university life: but most of them are designedly placed elsewhere, to serve as places of training subsequent to and differing from the university. I must pass on now to describe the theological training itself in the theological colleges, whether at a university or elsewhere.

There are three principal departments to be taken into account—the theological, the spiritual and the technical training. Some colleges are intended entirely for those who have taken their degree in the university: and the course then lasts only a year, or a year and a quarter. This is enough for those who have already studied theology during their university course; but it is not very adequate for those who have not. Other colleges have longer courses, which more and more are coming to include the university work as well as



the special preparation for the ministry. In nearly all colleges the students live together at the college; the student therefore finds around him a strong corporate life, which shows itself not only in the common intellectual training, but also in common services and devotions, in social life, and—as you would expect of Englishmen—in athletics as well.

Each student has his room or his two rooms: in most colleges all have their meals together: they join in daily services in the chapel of the college, or in the cathedral church if, as is often the case, the college is situated under its shadow. The day is distributed as follows: After the early services and a time for Bible-study or meditation, lectures occupy a great deal of the morning. Then, after midday prayer, comes dinner. The early part of the afternoon is probably given up to exercise or games, and in some degree to gaining an insight into parochial methods. The late afternoon is probably taken up with private study, and the preparation or correction of work; and after an interval for evening prayer, supper, and social intercourse, there is a further period of study. The day closes with the office of compline or some such devotions.

The subjects of instruction are principally five: Dogmatic theology, the Bible, the History of the Church, Patristic learning, and Liturgical science; but there are many supplementary studies. A resident staff of priests gives the main part of the instruction, and these clergy take also an intimate part in all the life of the college. Others come to give additional lectures, especially on the technical

side of the instruction, such as the art of good reading and singing, the science of teaching and catechising the young in school or in church, pastoral methods, and the like. A good deal of stress is now laid on the acquisition of at least some elementary knowledge of economics. The clergy play such an important part in every side of the life of their parishioners, and exercise such a varied influence, that they are necessarily brought into touch with the industrial questions, and the social problems of all sorts, in which England is now so greatly interested. There is a great society of churchmen, many of them clergy, whose chief object is "to claim for the Christian law the ultimate authority to rule social practice," or, again, "to present Christ in practical life as the living Master and King." Some at least of the students have already been initiated at the university by this *Christian Social Union* into the practical application of Christian ethics to the questions of the day: and this work continues at the Theological College. The same is the case with regard to missions to the heathen, which are much studied.

The devotional and spiritual instruction is concerned with the inner life of the priest. The student must learn prayer, in theory and in practice. He must also acquire skill in the devotional study of the Bible, for in it he is to find food whereon his own soul can feed. He must grow in penitence, too, and in thanksgiving. He must have a spiritual conception, as well as an academic one, of the nature and power of grace, and a knowledge of the work-

ing of grace in the sacraments. Particularly during his time of close preparation, he must be testing the reality of his own vocation to the priesthood. He must be looking up to Jesus Christ like the converted St. Paul, asking, "Lord, what wilt Thou have me to do?"; and by learning the answer in his own soul, he must be giving the response and making that surrender of his whole self in sacrifice to God, which the priesthood requires. When he is ordained, solemn questions will be asked of him, to which he must make a public reply—Is he called by the Holy Ghost to the ministry? according to the will of Christ? and the order of the English Church? Will he, as a deacon, do the deacon's work gladly and willingly: or, as a priest, will he diligently minister the Doctrine, Sacraments and Discipline of Christ, banishing error and teaching the faith? Will he be diligent in prayer and in the study of the Scriptures, and set an example of holy living to the flock? Will he be obedient to ecclesiastical superiors? These solemn questions will form a searching element in his ordination; therefore part of his spiritual preparation will be to weigh these things beforehand.

He will have many helps in all this,—the companionship of like minded friends, the counsel of the officials of the college, the regular round of devotion, with special exhortation and instructions at frequent intervals. Several times also in the year a day or more will be set apart in the college wholly for such exercises—*days of retreat*, as we call them—when there is universal quiet, when study ceases,

and the soul retires from all ordinary occupations in order to commune at length and more closely with God. So the rough metal is being tested and forged into a weapon apt for the Master's use.

There is much variation in the amount of technical training given at different colleges. All of them will train in the art of preaching, in the technical details of the administration of the sacraments, in pastoral skill, and the art of the physician of souls, besides other subjects already mentioned. This will not be merely in the lecture-room. In larger or smaller degree there will also be opportunity for practical experience. But there are many things in which instruction given to a student is too empirical to be of much value. Each man must learn by experience; and especially he will have the opportunity for this during his time of his apprenticeship as a deacon. In our college at Mirfield it is the custom for our old students to re-assemble, a year after they left college, and others with them, for a week of pastoral and practical instruction. It is much easier then, than earlier, to give detailed instruction as to the special duties of the priesthood that are soon to come upon them, especially the hearing of confessions and the celebrating of the Holy Mysteries.

Many a time, it may be, the student will feel overwhelmed by the greatness of the task which lies before him, and by his own unworthiness. But if the call of God is real, and his own response is honest, he will learn more and more to offer up his life in sacrifice to God, and to the cause of the

Church; and already the reassurance of the Holy Spirit will begin to steady his purpose, to clear his outlook, and to deepen his surrender.

As the end of his training draws near, he must take steps concerning his future sphere of work. It is very probable that he has not been, so far, in direct personal touch with any bishop. He has chosen his college for himself, and he is not there as the nominee or subject of any bishop. We have not in England the good custom, which prevails in America and elsewhere, that the bishop supervises his candidates from the time when they begin their theological course. Nor have we kept the mediæval custom that he should belong to the diocese in which he was born or in which he lives. He will belong to the diocese where he goes to work.

Probably the college authorities will tell him of a sphere of work, of a good parish priest who wants an assistant. Or he may put himself in the hands of some bishop and go to the parish which the bishop chooses for him. The more frequent occurrence is that he first negotiates with his future rector; and, when accepted by him, he then applies to the bishop of that diocese. If his papers and testimonials are satisfactory, the bishop will accept him provisionally: then he will prepare for the examination in theology. Also notice will be given publicly in church that he is a candidate for Holy Orders, so that those who know him may have an opportunity of objecting, if they have anything against him. The archdeacons and examining

chaplains conduct the examination, and if he satisfies them, he will be told to present himself at the bishop's house a few days before the ordination.

His college course probably closes with a day or two spent in retreat, so that in the silence, and with the help of services, addresses and an experienced spiritual guide, he may make his final decision.

The days preceding the ordination, which he passes with the bishop, will also be chiefly spent in spiritual exercises by all the candidates of the diocese gathered together from their various colleges and places of training. In England we have had, at any rate since the time of Archbishop Theodore in 747, the custom whereby the ordinations are held on the Sunday following the four quarterly fasts called Ember Days. These four separate weeks are specially observed everywhere as days of intercession for the clergy, and for those who are about to be ordained. So the candidates who are to become deacons and priests have the support of the special prayer of the Church all through this crucial week, and the bishop has the same help in the difficult responsibility of choosing finally whom he will ordain.

Sunday comes. The service is in the cathedral church. There is a great gathering of clergy and of friends and relations. Our ordination services for priesthood and diaconate are longer than yours; and though they are not unlike them, it may be interesting to describe them. The ordinations take place during the Liturgy; the deacons are ordained after the Epistle, and a newly ordained deacon then

reads the Gospel; after the Gospel, the priests are ordained, and the Creed follows. When a bishop is consecrated, the ceremony follows the Creed. So each order comes in its turn, in ascending scale of dignity. But there are preliminaries to the Liturgy. A sermon precedes it, and when that is over, first the candidates for the diaconate, and then those for the priesthood are presented by the archdeacon to the bishop as he is seated in the sanctuary before the altar. The archdeacon, in response to the bishop's enquiry, assures him that he is satisfied of their fitness. Then the bishop gives the people an opportunity of raising an objection to any of the men if need be. This is the one little bit which remains of the old right of election which in primitive Christian days the people exercised. Then the Litany is sung with special prayer for the candidates, and next the Liturgy is begun.

After the Epistle the bishop is seated in his chair, and the candidates for the diaconate are drawn up before him. He puts to them the seven questions, which I have already mentioned, and they reply to each. Then in turn each candidate kneels before him, and the bishop performs two actions. First of all, with laying on of his hands, he gives him authority to execute the office of a deacon in the name of the Holy Trinity. Secondly, he hands to him the New Testament, authorising him at the same time to read the holy Gospel and to preach the word. So the deacon is ordained.

The service for the priesthood is fuller, and richer. After the Gospel has been read these candidates, like

the former, are brought before the bishop. A solemn charge as to the duties of the priesthood is given to them before the eight questions of the priesthood are put to them. This charge, being very biblical, is very similar in its outlines to the Russian treatise "On the Duty of Parish Priests." It emphasizes the greatness of the priesthood, the precious character of the souls committed to the priests' care, and the heinousness of the sin of negligence in the pastoral office. Consequently it speaks of the absolute importance of the gift of the Holy Spirit, the necessity of prayer, study of the Scripture, and freedom from worldly cares and occupations; and finally it exhorts them to personal sanctification of life, in order that they may be good examples of the flock. The eight questions then follow; and when the candidates have answered, and their promises are made, the bishop prays that they have power to perform their office faithfully. Then there is a time of silent prayer, in order that the congregation may, in its own way, join in this petition: and the solemn silence is finally broken by the great Latin hymn of invocation to the Holy Spirit, *Veni creator spiritus*, which all sing together in English.

Next comes the solemn prayer said by the bishop over all the candidates, praising God for the apostolic ministry, and praying that the Kingdom of God may be enlarged by the priesthood of those who are being newly ordained. Finally comes the laying on of hands, which is, as in the case of the deacons, a double ceremony. The priests of the



cathedral and others, grouped round the bishop, but standing while he is seated, join with the bishop in the laying on of hands. The words which the bishop says meanwhile to each in turn are as follows :—

Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the word of God and of His holy sacraments; in the Name, etc. Each also receives the Bible, with authority to preach the Word of God and to minister the Holy Sacraments. The newly ordained priests remain grouped round the altar and join with the bishop in the celebration of the Holy Mysteries.<sup>8</sup> Special prayers are also said at the close for those who are newly ordained. So the eventful service ends, and the young deacon or priest goes forth to His Master's work in the grace of the Holy Spirit.

After he has served some time as an assistant, and has gained experience in his holy task, he will probably himself be appointed to a cure of souls, to take charge of a parish, and probably to have others working in their turn under him. There is often now an intermediate position, which he will fill, between being a mere assistant and having his own independent cure. For in many of our large parishes there is more than one church: usually the rector, while he controls the whole, is himself principally occupied at the mother church; so he hands

over the working of a daughter church to one of his assistant clergy, who will be responsible for it under the rector's supervision. This position of a "curate-in-charge" varies according to local circumstances. It very often is almost like an independent cure, especially if the daughter church is large and important, and has become the centre of many activities of its own. If he is placed in such a position as this, the young priest, in a way, serves a second apprenticeship; for he learns in this position how to manage a parish without being wholly left to his own devices. So when the time comes for him to have a wholly independent sphere, he is prepared for it.

The call to an independent sphere may come to him simply from the bishop: but in England the patronage, *i.e.*, the right to nominate a priest to the bishop for institution to a certain cure, is, to a considerable extent, in lay hands. This leads me therefore to say something about our methods of appointment.

Let us begin with the bishop. When a see falls vacant, the care of it is in the hands of the metropolitan, until a new bishop is provided. In early days in England bishops were appointed by the King; but even in Anglo-Saxon times there was some election, though the decisive voice was the voice of the King. The same system prevails now. From the twelfth to the sixteenth century the filling of vacancies was a point to be settled mainly between the King and the Pope. As a rule the diocesan clergy or the chapter of the cathedral

church had little or no voice in the matter. When, however, papal jurisdiction over the English Church ceased, a return was made to the old system; that is to say, there was an election by the clergy of the cathedral as representing the diocese, but the King's nomination to them of the candidate whom he wished to see bishop, was practically decisive. Such is the method which prevails now. The change which has come about in our English Constitution, so as to transform the position of the King from a personal monarchy into a constitutional and parliamentary monarchy, has made this arrangement less satisfactory for Church patronage to-day than it was formerly: for the chief responsibility now rests with the Prime Minister of the day, acting with and on behalf of the King. In practice, however, this old traditional plan has for a century or more worked very fairly well. People are slow in England to raise objections to something which works tolerably well, though it may be illogical or even theoretically indefensible. This system therefore continues for the present.

The plan which places the election in the hands of the Chapter of the cathedral church is also not so justifiable as it was, because the Chapter is now much less representative of the diocese than formerly. Still, in spite of these circumstances, the election of the bishop is a reality, and it is likely to become more so. Outside England in the organised provinces of the Anglican Communion, the election of the bishop is carried out in one way or another quite according to old precedents, and the bishop is the chosen pastor of the diocese.

The metropolitan must confirm the election, and when that is done he makes the necessary arrangements for the consecration, supposing, of course, that the elect is not already in episcopal orders.

But there are dioceses in England where there is no Chapter, and consequently no election or confirmation of election. In that case the Crown simply nominates to the metropolitan. In missionary dioceses the practice varies: in any case there is (except in India) no nomination by the Crown.

A suffragan is appointed on the initiative of the diocesan bishop not by the nomination of the Crown. The bishop sends up two names and the King chooses from the two, taking in almost every case the first name. In this case it is following a lead which the Church has already given. It is not infrequently the case that a suffragan bishop is nominated by the Crown to a vacant diocese. With us in England he has no right of succession to the See, as is the case in America and elsewhere: he is thus available for a diocese elsewhere. The Church has therefore now, through the system of suffragans, a larger share in the appointment of bishops than it has ever had among us.

A few words will be sufficient to describe the consecration of the bishop. It takes place on a Sunday or festival, and as a rule in the metropolitan church, or in England, very frequently in one of the three great London churches, the Cathedral of St. Paul's, the Cathedral of Southwark, or Westminster Abbey. The whole consecration rite comes together in one piece, within

the Liturgy, after the Creed and the sermon which follows the Creed.

Two bishops present the candidate to the archbishop as he sits in his chair before the altar; and after the legal formalities, the archbishop bids the congregation to pray, after the example of our Lord before His calling the Apostles, and of the Church at Antioch before the mission of SS. Paul and Barnabas. The Litany follows, closing with a special prayer for the candidate. Then the archbishop questions him as to his vocation, and his belief; as to his readiness to be zealous in devotion, strict in discipline over both himself and those entrusted to his charge, faithful in ordaining others, and loving to all who are in trouble. The great hymn, *Veni creator spiritus*, follows, and the consecrator's solemn prayer for the candidate. Then, as he kneels, the archbishop and other bishops lay their hands on him, with the solemn charge, "Receive the Holy Ghost for the office and work of a bishop," and the rest, including a quotation from 2 Tim. i. 6, 7, descriptive of the consecration which St. Paul imparted to St. Timothy. After the imposition of hands, there follows also the delivery of the Bible, with an exhortation summarizing very briefly all the chief duties of the episcopate. It remains after the consecration for the bishop to be enthroned in his own cathedral, and so take up the burden of his diocese.

The procedure for the appointment of clergy to cures of souls is much less uniform than this. The patronage, or right of nomination to the bishop

has been, from the earliest years, to some extent, in lay hands. It is the only surviving part of much larger powers which from the ninth to the twelfth century the noble or land-owner had over the churches that he or his forefathers had founded or taken under their protection. Between the twelfth and the fifteenth centuries much of this patronage came into the hands of monasteries, colleges and other institutions; and a good deal passed thence to the Crown at the suppression of the monasteries in the sixteenth century. Some patronage was kept in the hands of the Crown, some passed to bishops, to new colleges and institutions, to lay persons and lay corporations—so that at present the patronage is in very many hands. The same is true about modern churches. An immense number were built in the last century, and every year sees a great many more added. In such cases the patronage is settled according to the circumstances of the place. It may be vested—for example—in the bishop, or in the rector of the mother church, or in a body of trustees, or in the hands of an individual: but the tendency is to favour the entrusting of this responsibility to a body of trustees rather than to individual lay persons; and much patronage accrues to the bishop of the diocese.

In parts of the Anglican Communion other than England, various systems of patronage prevail. In Ireland there is a general system of patronage-boards, consisting of representatives of the episcopate, the diocese and the particular parish. In Scotland and elsewhere a more democratic plan of

selection by the church officials is customary : and so on. In any case, of course, the last word lies with the bishop, who alone can institute to the cure of souls.

I have mentioned once or twice the Chapter of the cathedral church : and this leads me to attempt a short account of the cathedral system as we have it in England : for it is a rather unusual and interesting feature. The cathedral Chapter is a body of dignified and elderly clergy. Very naturally it has not responded as quickly, as other parts of English Church organization have, to the revivifying movement which, these last one hundred years, has transformed the whole face of the English Church, and altered its whole relation to the national life of the country, and, in a sense even, to the world. The cathedrals remain as survivals of a mediæval ideal ; but already a good deal has been done to transform them into an efficient part of the diocesan organization, and more is being done continually. Their history must be briefly recalled.

The organization of the English Church as it was recast in the seventh century was constructed on lines which were more than usually monastic. In many dioceses a monastery was the bishop's centre, and a monastic church was his cathedral church. At the great revival of Benedictine life in the tenth century, this custom, which had vanished in the chaos of the Danish wars, was again restored in some degree. And a third time, when the Normans came, brimming over with a new monastic enthusiasm, the tendency to establish

the diocesan centre in a monastery was still further developed. Consequently, from that time to the sixteenth century, there were cathedrals which were served by monks; and in those dioceses the monastic body formed the Chapter, though the bishop was not by any means necessarily a monk himself. In other cathedrals the Chapter was composed of secular clergy—a dean and other officers, together with a number of canons, perhaps as many as fifty or sixty. Some of these resided and personally carried on the services. Others were absentees who provided substitutes. Thus there arose a second set of cathedral clergy, who were deputies of the absent canons. In time these tended to become themselves a corporate body with rights and incomes of their own. There were also of course a number of minor officials—singers and the like—to serve the church in many capacities. In the sixteenth century, when the monasteries were suppressed, instead of the monastic Chapters, there were established new secular Chapters to take their place, similar to, but not entirely like, the older secular Chapters.

In the English cathedrals, therefore, there thus survived a mediæval ideal of corporate clerical life; it was not monastic, but it was bound together by the common property owned by the Chapter, by the services at the cathedral, in which all had their part, and by the close association of living in a group of houses lying round the cathedral and enclosed from the town by a wall.

Reforms in the early nineteenth century reduced the number of cathedral clergy, and diverted a good



deal of the income, which in some degree was being wasted, to more needy and more important parts of the work of the Church. But the old organization still remains. To-day a cathedral has normally a dean and four or six canons who form the Chapter, a group of two to four other subordinate clergy, with organist, singers, vergers and others. These form the paid staff. Besides there are a number of honorary canons, corresponding to the large body of canons of earlier days: but they are not paid, and the position is purely honorific.

The cathedral was meant to be a model church for the diocese, and a centre of diocesan activity. Tradition, however, had made them often the reverse of this: and they have been slow to adjust themselves to modern conditions. In some, however, and notably in St. Paul's Cathedral, London, a great deal has been reformed, and the ideal is in process of being better realized. Where men are for the most part elderly and tradition is strong, reform comes slowly. But in many cases now the cathedral posts with their revenues are being utilized as a sort of Headquarters' Staff for the work of the diocese; and many activities centre round the great bishop's church.

In dealing in this lecture with clerical life in England, I have touched upon some of its main features, but I have been obliged to pass over much more. I have only time left in which to deal with one other institution, viz., the English Houses of Convocation. They occupy a peculiar and a very important position.

Synods, both diocesan and provincial, were

held from very early days in England at the bidding of the metropolitans, or of bishops, or, at times, of papal legates. In the thirteenth century the Crown began to summon the clergy to meet, just as it summoned the nobility and burgesses to meet in parliament.<sup>9</sup> For the clerical assembly the Crown followed the lines of the existing synods and called together the clergy according to their provinces. A division was also made gradually into two houses. The bishops and abbots tended to sit separately and to form an Upper House, like the upper House of Parliament, consisting of the great persons who were summoned individually. Thus was formed also the Lower House, consisting of the lesser dignitaries and the representatives of the clergy, and corresponding in some respects to the House of Commons. In Convocation, however, this division is not constitutional, as in the Houses of Parliament: it is only a convenience. Essentially the two Houses form one synod, in which the priests appear as assessors to the bishops.

Thus the Convocations grew up side by side with Parliament as clerical assemblies summoned at the bidding of the Crown. The king's object in summoning them was taxation; and the clergy preferred to tax themselves in Convocation rather than take their place and responsibilities together with the laity in Parliament. But the matter did not end there. Meeting thus at regular intervals concurrently with Parliament, though summoned by the metropolitans, Convocation became the natural place for doing any provincial business, and in fact

became the equivalent of the already existing Provincial Synod.

At the Reformation, after the cessation of the Pope's jurisdiction in England, and the consequent submission of the clergy only to the royal supremacy, Convocation came to form part of a logical and balanced constitutional arrangement, which Queen Elizabeth took great pains to define and preserve.

It corresponds on the ecclesiastical side to Parliament: it passes Canons somewhat as Parliament passes Acts; the legislative action becomes effective on receiving in one case the licence, in the other, the assent of the Crown. The king thus stands superior to two collateral assemblies, one representing the Church and the other the State. Matters of great interest, or matters of mixed jurisdiction—partly civil and partly ecclesiastical—may require the concurrent action of both Parliament and Convocation. Others which are purely ecclesiastical require only to be settled by Canon. For example, the Prayer Book has the authorization of Convocation, and it is further enforced by an Act of Parliament. Similarly, when a new law was recently needed for the correction of criminous clergy, joint action was taken by an Act of Parliament and by a Canon of Convocation. On the other hand Canons are purely ecclesiastical acts, and the English Canons rest on the authority of Convocation and Crown, not on that of Parliament.<sup>10</sup>

The constitutional frontier between the two parallel assemblies is thus theoretically clear. In practice, owing to mutual jealousies, the aggressions of the State and the supineness of the Church,

the frontier has not infrequently been violated ; and there exists a good deal of confusion not only in the minds of politicians, lawyers, and other persons, but also in the laws themselves, owing to the violation of the constitutional frontier.

The mediæval constitution of Convocation is not adequate for present needs : reforms are urgent and are imminent. Ever since the great church revival Convocation has become a body of great importance ; and its power and influence will be greater still when it is made more fully representative of the whole Church.

A step in this direction was taken in 1885 by the appointment of a Representative House of Laymen in each province to co-operate with the Convocations. These Houses of Laymen have no constitutional position, but they are practically of great importance. The four Houses of Convocation sitting with the two Houses of Laymen, and presided over jointly by the two English metropolitans, form what is known as the *Representative Church Council*. This has no place formally in the English constitution ; it is purely a church assembly and of recent origin. But it tends every year to become of more and more importance ; and it is justifying on purely voluntary lines its title of the Representative Church Council.

Meanwhile Convocation remains as the Constitutional Synod of each province, with powers legislative, judicial and administrative, not subject to Parliament but depending upon the Crown for its ecclesiastical, as distinct from its spiritual, authority.

## LECTURE IV.

THE recovery of the religious or monastic life in England has come about more slowly than other pieces of recovery since the sixteenth century.<sup>11</sup> That is naturally the case, for many reasons. Monasticism is always a slow growth, as the history of its original establishment in the fourth century shows. Also in England in 1533-5 the severe knife of the surgeon cut deeply into this portion of the Church, removing practically the whole of the organ of community life, because of the disease that had laid hold of some parts of it. The seventeenth century witnessed several attempts to restore the religious life : but none had any lasting success. No such attempt was to be expected in the eighteenth century, for that was a time of great spiritual weakness, and even deadness, throughout Western Europe ; and in England, in particular, the Church was systematically being repressed and weakened by the State. Early in the nineteenth century came the day of revivals. First came the rebellion against the indifference and latitudinarianism of the previous century, which was successfully carried through by the Evangelicals. In consequence of this movement religion became again a great reality ; it laid hold afresh of the rich and influential, as well as of the poor. It laid the foundations of a deep piety, a whole-hearted consecration to God,

a personal striving after holiness, and a new enthusiasm for works of mercy, evangelization, and reform. The prophet prophesied; and, as of old, bone came to bone, and flesh to flesh, in the valley which had previously seemed to be only an abode of death.

This was great, but incomplete. Again the voice of prophecy was heard, as the Catholic revival followed upon the Evangelical revival, and the Holy Spirit carried further His work. Just as the Evangelical movement had revived prayer, the Catholic movement requickened the sacramental life. As the former had taught individual and personal holiness, the latter re-emphasized the holiness of the Church and the sacred obligations of membership in it. As the former had restored domestic religion, the latter reopened for daily use churches that had been closed from Sunday to Sunday, and recommenced in them the neglected daily services. As the former had glorified a living personal faith and the simple biblical belief, so the latter, following on the lines of the Fathers, and largely through recourse to them, exhibited the developed teaching and the expository tradition of the Church to a new generation, that desired to know not only what to believe, but also why.

Thus the Evangelical Revival and the Catholic Revival in the nineteenth century followed one another, supplemented one another, and have given us a revived vitality. It was very characteristic that this great double reviving should come to us, as it did, along the lines of the two parties which

had so long been, not rivals, but co-operators in the destiny of the English Church. As the Blessed Spirit breathed upon Evangelicals—or the “Low Church party”—to use the well-known but rather offensive nickname—they rose up to contribute an element that was indispensable to the future. An equally indispensable element was contributed, when the catholic-minded, or “High Churchmen,” who had been, for some time previously, the stiff, and rather wooden, maintainers of an old tradition, themselves caught the inspiration in their turn; and brought out afresh from the treasury of God all the old catholic faith and discipline and practice, and commended it afresh to the English nation.

The English church life in its vigour of to-day is the result of the quickening, which came mainly from these two movements; though there were also many subsidiary forces that entered into co-operation as well. The result may be described as a “Catholic Evangelicalism”; for everywhere in the best activities among us now, a blending of these two forces is noticeable. Consequently there is now a unity about English church life, greater than there has been for four centuries at least; and it is becoming greater still year by year. I do not say that the parties have ceased to exist. I cannot say that we have, or desire to have, that monotonous uniformity, which the Latin mind is apt to mistake for unity. We would rather have the unity of a body of patriots, than the uniformity of a regiment of soldiers. But I do say that even the extreme wings of church parties have for the most part

ceased to be rivals, and have become devoted partners, each bringing its own contribution to the common task of making up our many deficiencies.

These are the circumstances in which the revival of the monastic life has, in God's great mercy, become possible for us. In many ways it would be true to state, that the Evangelical movement gave the spirit, and the Catholic movement the form, for this revival. This statement might easily be exemplified, either from the early days of that revival; or, again, from the present position of our community life. In our own Community, for example, there are Fathers whose antecedents are entirely Evangelical, side by side with those of High Church antecedents; while not a small proportion have come to the Community out of Nonconformity.

But before I go on further to speak of community life in England in detail, I must remind you of the different development of the monastic ideal that has gone on in the West, as compared with the East.<sup>11</sup>

The early Western monasticism was organised in that Eastern form, of which St. Athanasius brought us knowledge from Egypt, when he came an exile to the West. Again, it was the same form as Cassian learnt in the East and established in Gaul. But Western monasticism did not remain in this form. St. Benedict in Italy developed further the conception of corporate life, out of the beginnings made by Pachomius and Schenoudi in Egypt. More or less independently of him Cæsarius in Southern Gaul did the same. A new type then confronted the older and traditional



forms; and for a time it was not clear which of the two would predominate. A sign of the ultimate result was seen, when St. Gregory the Great, of Rome, adopted the Benedictine ideal. Thenceforward the career of Benedictinism in the West was one of victory. For a time the two ideals went on side by side. In the evangelization of Central Europe St. Columban and his monks represented the old, just as St. Boniface represented the newer. In England, too, both forms of monasticism were prominent: for the Celtic monasticism was of the old type, while the Roman missionaries had at their back the Benedictine training. But everywhere it was the latter that survived, and became most effective. It is difficult to describe in a few words the difference between these two forms: but I will indicate two points which are illuminating.

1. St. Benedict designed his rule to be a moderate rule, so far as asceticism went: he wished to discourage that competition and rivalry in fasting and disciplinary hardships, which he found was undermining the sound foundations of the monastic life.

2. But if he seemed to incline to mildness in that respect he pulled up the level of strictness in all that concerned the corporate side of life. The Benedictine monk was always to be in community, never alone. He ate, slept, worked, and worshipped with the convent. He was to be a member, not an individual. Besides, the rule as to property was far-reaching. He had nothing of his own, but all was in common. Thus the individualism, which remained over from the hermit life in the other forms

of monasticism, was rigidly excluded by the Benedictine system. So Western ideals of monasticism came to differ from Eastern, in a systematic way, as early as the fifth century.

But, further, the West has developed the life of religion in other forms than those of the monk or the hermit. There came in the thirteenth century the movement that led to the founding of the Orders of Friars; and this had an effect on the religious ideals of the West, which was no smaller than that of monasticism. Here we encounter a very different form of dedicated life, and one which is not so familiar to the East. The Friar is dedicated to a life in the world: he does not go apart; he goes into the thick of the hot and bustling activities of men, especially in cities, in order to win them for God. Not separation and calm, but activity and accessibility, are his ideals. And thus they have become the guiding principles of a new and different form of religious life.

Two other developments must also be noted that have powerfully influenced religious orders in the West.

First there are the ideals of the Jesuit Order, which is military in character, individualistic in working, and offers itself to be the advance guard of the Church militant, in whatever directions the papacy may send it.

Secondly, there are the ideals of the later Orders, especially those of French origin. In them less stress is laid on vows than on a permanent adherence to the Order. In many of them clerical

ideals very largely shape and colour the monastic ideals. In all of them work takes a prominent place, and often in a highly organized form, *e.g.*, in education, or in missions to the heathen.

The traditions, which we have had before us in reviving the religious life in England, are thus very rich and varied. What I have said so far about them, applies first and foremost to men, but parallel developments for communities of women have in most cases come about; and, indeed, especially in French convents, the varieties of type, which have been before us, are still greater among women than among men.

Thus it comes to pass that, during these last seventy years, the recovery in the English Church of monastic and religious orders has taken very varying forms: for the works of God are very manifold. Of pure Benedictinism there has never been much; and misfortunes have pursued the chief attempts that have been made by men in that line so far. Of Friars we have no exact example, though the Society of the Divine Compassion at Plaistow is in many ways very Franciscan in its ideals. The Society of the Sacred Mission at Kelham has a good deal in common, as its name might suggest, with the great foundation of St. Vincent de Paul. But, in fact, none of our larger orders for men follows at all closely any one form of earlier days.

For while the principles of the religious life remain always and everywhere the same, the application of those principles in current life must naturally vary with different circumstances. For a

long time the Society of St. John the Evangelist at Cowley was practically the only form of such life available among us for men in England. But there seemed a need for other societies as well, in which the main principles would be the same, but the application of them would be in some ways different. So there arose the two other societies which I have just mentioned, and also the Community of the Resurrection, of which I am a member. All these four are, in varying degree, active communities; that is, they have a good deal of the ideal of the friar blended with that of the monk. In most of them the priests outnumber the laymen. In our Mirfield Community there are none but priests.

You would notice considerable variety of practice in our different orders, but much unity of idea. All have a strong corporate life, and common offices at the seven hours of prayer in the day. The works undertaken are evangelistic, educational, and pastoral, besides special missionary activities among the heathen in India, Africa, and China.

The sisterhoods are older, more numerous, and in every way larger: and, further, they present an even more varied appearance. Some of them have drawn much from the example of modern French Orders: one or two are Benedictine in character; some have adopted the Franciscan standard of poverty: but for the most part their immediate models are those of the seventeenth to nineteenth centuries abroad. Some few are contemplative and

enclosed: the greater number are active communities, though in some of these there will be sisters whose main activity is, not that of works, but that of prayer and meditation. In most of them there is a considerable blending of classes, the well-to-do and the poorer each contributing some sisters to the community. Sometimes within the community there is a division made, according to antecedents or education, between one sort of sisters and another: but sometimes there is no such division. In the larger sisterhoods all the different faculties or disqualifications can be utilized or allowed for, as the range of work which is undertaken is a wide one. In the smaller sisterhoods this is less the case, and some are more specialized. There is one, for example, which is almost wholly occupied with the higher education of girls and women; and there is another which lives entirely on what it can beg and spends its time in nursing the poor.

Another very beautiful outcome of the revival of the religious life is an Order of Penitents, in which some of those, who have been reclaimed from a life of sin, find a vocation and a lifelong dedication to holiness.

I will not speak of the manifold activities that come out as the results of such a life of dedication as is found in our sisterhoods. The practical works of love and mercy, of evangelization, rescue and protection, are countless. They are the fruits of the tree which God has blessed. But the tree itself which bears these fruits is more excellent still. For the religious life itself recalls that Tree of Life

in the Paradise of God, planted hard by the waters of the River of Life, which bears its fruit every month, and whose leaves serve for the healing of the nations. It is a gift of God, for the recovery of which we cannot be too thankful. May God preserve it for us in all purity, effectiveness and holiness.

I must carry you on now to some two other institutions of our English Churchlife, which, by their spiritual power, have been and are great forces in its recovery and progress. Three specially deserve our consideration: Parochial Missions, Conventions and Retreats.

Parochial missions, during these last fifty years and more, have had a very great value in recovering the careless and the alienated, and in quickening the vitality of the faithful flock in the parish. This work has been one of the principal occupations of our community for these twenty years: so I must try and describe a typical mission, in order to show what is done, and wherein lies its value.

Nothing is harder than to give a general description of a mission; for the more one sees of missions, the more one realizes that no two missions are alike. Still, certain methods and plans are generally employed; and those at any rate I can try to describe.

First, what is its object? A mission is an exceptional effort to win back to God the careless and sinful people of a parish; and, incidentally as well, to quicken the spiritual life of those who are already living in grace. It is therefore an occasional

supplement to the ordinary parochial work. When the rector sees his people ready for such a forward move, and ascertains in consultation with them that the moment has come for a special effort, he invokes the counsel and help of some priest skilled in this work, inviting him to come and deliberate further with him and his people as to the advisability of such a step. Meanwhile the parish prays for God's guidance in the matter. Then the visit of the missionary comes, and he has the opportunity of investigating and consulting with individuals on the spot, as well as preaching in church and discussing in public with the people as a whole.

If, as the result of this preliminary visit, it is decided to embark upon the mission, detailed plans for it at once begin to be laid. Probably a suitable date has already been fixed provisionally : and there are still some six months or more to run before the time comes. Probably, also, the parish has already for some time been looking forward, interceding, and preparing : but from this point forward the preparations become more definite and wide. The people undertake a special visitation of the whole area. Some one is sent to every family weekly, for a month or more, before the mission, to carry an invitation, to make the coming mission known, to get the people to pray for God's blessing upon it, and so forth. Probably also there are special services of intercession in church and elsewhere : and there is some fresh music of a suitable and popular kind, which is to be learnt with a view to its being used at the mission. The men and women

of the parish, as they go from house to house, carry with them some tracts, or paper, or letter, which they can leave everywhere for the family to read at leisure. Usually the clergy of the parish issue a letter of explanation and invitation; the bishop also sends a word of commendation; and the missionary, who is coming with his assistants for the mission, issues a third letter, all of these being distributed thus from house to house. Many preparations also are required for some of the methods that will be used at the mission. Employers are visited, to ask them to give special facilities to their employees to come, or to give an opportunity for services in their factories and works. The necessary preliminaries for outdoor services and street processions are arranged, and so forth. A very busy month, or more, is spent over the final work of preparation. Hopes and expectations are raised high: prayer becomes more urgent; and the work of the people in this crusade of evangelization becomes, bit by bit, more skilled and more intense.

At last the long-expected day arrives for the beginning of the mission itself. The bishop comes, if possible, to give his blessing to the missionaries, and the work. If the mission goes on simultaneously in a number of parishes in one place, many missionaries and clergy will gather together for the bishop's blessing in the principal church of the place; and thence disperse to their various spheres. This opening service is usually on a Saturday, so that the mission may begin with the Sunday. The preceding days of the week, or some of them, are



often observed as days of continuous intercession; and it is arranged that some one, or a number of people, shall always be keeping up the chain of prayer from early morning till late at night.

On the Saturday night the missionary meets at the opening service in the church, the inner circle of people who have been most zealous in the preparation, and can be relied upon to co-operate all through. He reviews his forces and the plan of campaign in his opening sermon on that evening. It is the eve of the battle. On Sunday is a general communion of all those who have undertaken to bear the brunt of the campaign; and with that the mission proper begins. It is not possible to say how long it will last; the length of time depends upon circumstances: but the parish may reckon that it has before it at least twelve days or a fortnight, or more, of concentrated spiritual effort.

The mission relies upon the power of the Holy Spirit; and upon His working through two chief agencies, namely, prayer and preaching. It probably attempts in some degree to reach all sorts of people: therefore side by side with the general services, there will usually be others for special groups—for men, for women, for children, and so on. In many parishes outdoor preaching will be of great value. Perhaps it will merely take the form of giving an invitation to the church services; but perhaps also, if the weather is fine and the parish is an industrial one, a substantial service will be held in the open air, and preaching on this scale may become of great importance. Many people will at

times stay and listen in the street, who have lost the habit of entering any church : and so they will be drawn in. It is possible that objections may be raised by people standing round, though as a rule such services are treated with great respect even in the roughest of places. Then the objections may give the preacher a very valuable opportunity of pressing home his point, and even of winning over the objector. These outdoor gatherings are chiefly at night, but in some places the dinner hour in the middle of the day is also very valuable for speaking in the streets or else in the factories. Sometimes there is only a chance of speaking to people in the works individually, but at other times there may be a short general service for any of the work people to attend, where the authorities are friendly, and give facilities for this.

Another method of awakening interest, and also of drawing the careless to church, is the outdoor procession. This is most valuable, and especially so if it is a real witnessing on the part of some hundreds of the most important people of the parish, and not merely a procession of clergy and choir. In richer parishes neither processions nor outdoor preaching are of much value. Accordingly the hour before the evening service is the opportunity for visiting, as systematically as possible, those who are alienated, but who show signs of a disposition to amend.

But it is time now to describe the work that goes on inside the church. The chief missionary is responsible for all the conduct of the mission ; but he

probably has assistants with him to do the outdoor work and some of the sectional services, while he himself undertakes the principal work in the church itself. Each day begins with one or more celebrations of Holy Communion, so that the blessing of God may be invoked upon the work of the day. Some of these services will have to be very early—it may be at 5 a.m., or even earlier still, for the benefit of those who go early to work. An opportunity is given, as far as possible, for all to join in this intercession; and those who cannot be present in the church are invited to join privately with the church's prayer, wherever they may happen to be. Thus the greatest stress is laid upon the united prayer. Very likely also at other times of the day there will be a quiet intercession service of a very simple sort, at which people present their special petitions; and the individual needs, as well as general ones, are prayed for. Prayer will again form a great feature of the evening service; and very often, after the preaching is over at night, the day will end, as it began, with great efforts of prayer.

The missionary's chief preaching opportunity is at night. On Sunday evening he begins his prophetic work in the spirit of St. John the Baptist, proclaiming the Kingdom of Heaven, and pointing to the Lamb of God that taketh away the sin of the world. His mission sermons all through the early part of the mission are in one or other form, a call to repentance and conversion. Beginning with the Love of God, he next sets forth the

sin of man, then the saving grace of our Lord Jesus Christ. Parables, miracles, and scenes from the Gospel, the Passion and Death of our Lord, His Resurrection, Ascension and return as Judge—all these are his subjects. As the Holy Spirit takes the preacher's message and enkindles through it the souls of the hearers, they are brought by one road after another into living touch with their Master; so that He can do His work for them—recovering, healing, encouraging, pardoning, sanctifying—according to the opportunity and their own need.

The trained and skilled missionary, as a rule, divides his evening preaching into two parts. One is meant to appeal more to the head, by instruction; the other to the heart by exhortation; but both are intended to move the will of the hearer that he may make a definite advance in the road of salvation. The order of these two parts will probably vary. Some congregations dislike teaching, but like exhortation. For them the exhortation had better precede the instruction. Others take the opposite view; and the reverse procedure is best for them. In either case the preaching will take up the greater part of the evening service. In other respects also the service will vary greatly in order and in contents. There will probably be some reading of Scripture; some singing of hymns, bearing on the preacher's subject, or otherwise calculated to help forward the impression that is to be made: notices will be given of services, and some explanations of what is being done or is contemplated. Perhaps some time may be given to answering questions, which are sent in

to the missionary beforehand in writing. In any case there will be devotional exercises in one form or another, and probably some silence for private and individual prayer.

The whole evening service lasts less than one and a half hour as a rule, and probably there is an opportunity before the end when people who wish can go out. For it is not our custom in England, as it is abroad, for people to go in and out of church while the service is going on. Unless there is exceptional reason to the contrary, people are expected to be there when the service begins, and to stay attentively to the end. But this general rule is relaxed at mission services like these. They cannot be regarded like the usual services; they are exceptional, inasmuch as they go on at some length, on week nights, and for many days continuously. So some persons perhaps may leave when the opportunity is given. On the other hand, some will stay on, when the main service is over, because they are moved by what has been said, and wish to remain for further prayers. Thus the main service will often be followed by a smaller "after-meeting," which is a great occasion for the strong workings of the Holy Spirit. When all is finished some will stay behind to get personal help from the missionaries, the parochial clergy, or other experienced helpers.

The preaching and teaching of repentance will occupy all the early part of the mission; and penitence may be for a long time its main message, especially if fresh people are being

brought in night by night, who have to be won over to a new life. Repentance must not only be talked about and explained; still more it is necessary that it should be practised. The missionary must secure that there is a real searching of conscience, a true contrition, and a hearty confession to God. Some will need sacramental absolution before they can really begin afresh, and they must be brought to seek it, and to make a good confession.

Sometimes it is found valuable to encourage people to lay public claim afresh to that position of Christian privilege, which as baptized persons they already hold, by making a renewal of their baptismal vows. With us these vows are three: for we have not only (like yourselves) the renunciation of Satan, and the profession of Christian faith; but also the promise to keep God's Holy Will and Commandments. It is a solemn stage in the mission when those who are so minded are called up by the missionary to the altar, and there, before God and the congregation, renew these solemn obligations which lie at the very foundation of their Christian life. Those who can begin by going so far as this, will go yet further in response to the call for God, before the mission is done.

For the scope of the mission does not end with the renewal of old promises, or the work of repentance. It is necessary that everyone should be started, in some way or another, in a new life. Those who have all along been devout, soon find that a great new prospect is being held out to them; and they are eager to advance. Those who have

been careless or godless, whose hearts God has now newly touched and reclaimed, will be zealous to enter on the new road of grace, peace and joy, that they see stretching out before them. The most backward people will probably prove to be those, who have been hitherto neither one thing nor the other; and who do not see why they should not continue in their indefinite condition. But they, too, must be brought to "walk in newness of life."

So the third principal feature of the mission will be the resolutions of amendment. These are written down and brought to the clergy for their signature and blessing. Often a cross is then given to those who come, which they wear conspicuously during the mission (and often later too) as a reminder to themselves and as an encouragement to others.

The days fly by very fast, and as the mission works through its course its note changes. Penitent souls rise up forgiven, and joy takes the place of sorrow. Some who have found the Peace of God for themselves, go forth eagerly to bring others also to find the same pearl of great price. Those who have begun their new life, are thirsting to drink in the spiritual teaching for which before they had no capacity or taste. Consequently the devotions turn to a great extent into thanksgiving. The sermons and instructions also change in their nature; exhortation and warning give place to encouragement and enlightenment. And so the end is reached: and in a mission faithfully undertaken and carried through under the miracle-working power of God's

grace, there is at the close a great chorus of praise, which finds its expression in the final Eucharists, and echoes on for many years to come.

Individual parishes, and whole towns as well, have been greatly inspired by missions such as I describe. The work is easier in a parish which has a mixed population, or a poor population, than in one that consists in the main of wealthy people. But in these, too, some such efforts have proved of great value. Quite recently the power of missions has been proved also at the universities. Last year I was privileged to take part in a mission at the University of Cambridge, which was a very remarkable instance of spiritual movement and power. Also since I have been in this country I have received news about the similar mission, held in the University of Oxford last month, which tells the same story. In each college a committee made careful preparations. The students responded with enthusiasm to the call that summoned them to special efforts of prayer. When the day came for the opening, the atmosphere was already pentecostal. The students at Cambridge, both men and women, came in great numbers to an afternoon service; and in the evening the great university church was crowded with the men only, night after night. The afternoon services were somewhat more "apologetic" than those at night. They were partly intended to expound and justify the faith to the abler students, and especially to those who are surrounded by hostile criticism of orthodoxy and even of Christianity itself, and perhaps were yield-



ing to it. All day long the missionaries were busy with private interviews, solving problems of faith and morals for enquirers, hearing confessions, blessing new resolutions, and the like. The effect on the university was immense; and now Oxford, too, has the same story to tell. Please God, the spiritual reality and power, that has thus come upon these two groups of the ablest of our young men, will be of untold value in many parts of our Empire for many years to come.

We come now to another sphere of the Holy Spirit's working, in what is called a Retreat. This also is an occasion of great spiritual movement, but it is of a different character. The mission is like the preaching of St. John the Baptist: the retreat is like our Lord's invitation to His disciples to come apart awhile into a desert place with Him.

Quiet and close communing with God are the essential features of a retreat. Some experienced priest will "conduct" the retreat, just as a missionary is called in to undertake the mission. But different qualities are required of him. Not conversion, so much as growth in holiness, is the object to be attained. Those who assemble will be among the most devout of the laity, or else a group of clergy or religious. There will not be a large body; it should be less than one hundred, if the priest is to have enough time for the confessions and other private ministrations that they are seeking. It is a gain if those who come together are already linked in some sort of association: but, even if not, they are allied by the fact that they assemble for a common purpose.

These are the main features, common to the plan. In other respects retreats vary very much from one another according to circumstances. Some last for three days: some for less, a few for more. Some are held in town, some in country: some in monasteries, others in different places where accommodation can be got, *e.g.* in schools or colleges during holiday times. Sometimes a bishop will gather his clergy together at the cathedral or elsewhere for a diocesan retreat. A theological college generally gives opportunities not only to its present members, but also to its past students. A guild or society will have its annual retreat, and so forth. Indeed, an annual retreat is becoming increasingly a regular piece of spiritual refreshment, not only for the religious, but also for clergy, and for men and women of the laity.

A three days' retreat usually begins on a Monday night and ends on the following Friday morning. Daily there are celebrations of the Holy Eucharist; five or six other services at intervals, and three addresses or meditations given by the priest, who conducts the retreat. These addresses form a closely connected whole, either dealing with some topic or series of topics, or expounding a book or passage of Holy Scripture, or the like. They are not so much sermons, as stimulating material which is to be used by the hearers in their private meditation after the address has been given. They are probably planned to form a progressive series, so that the retreatants are guided on from one point to another. Thus they advance, or led up, as Moses

was, to see the Promised Land, or climbing the Holy Mountain of Transfiguration in company with the Master Himself.

Spiritual guidance of a varied kind is thus given in the addresses. There are also some special devotions made, or suggested, as appropriate to the subjects which are handled: and, further, there is private and personal guidance available for all who seek it. Such are some of the duties of the priest who conducts the retreat. Much is required of him; but the main benefit that comes of the retreat is the soul's own communing with God. Silence is kept throughout the time, a devotional book is read during the meals, and everything is done to facilitate detachment from all worldly occupations and ordinary duties.

For people who have little leisure, or for those who are beginners, a similar devotion, shorter in duration, is often held, lasting only one day. Indeed, "Quiet Days," as they are called, are becoming a very common feature of our devotional life, in parishes and elsewhere. For those who are very busy, even shorter periods are utilised in the same way. On some Saturday afternoon, when there is the weekly half-holiday in mills and factories, people will assemble who cannot get more time free, and will spend their half-day in retreat.

At our house at Mirfield we have long been able to have a better plan than this for busy people. Several times a year we collect men of the busiest classes to spend a Sunday in retreat. This lasts from Saturday evening to Sunday evening, when

most of them have to return home in order to begin the new week's work at 6 a.m. on Monday morning. For a long time our accommodation has been inadequate, and we have not been able to receive all those who wished to come for these Sundays. We are, however, now building a new wing to the community house, which will give us thirty rooms for retreatants. This movement is spreading all over England, and new retreat houses are being established elsewhere. Increasingly in these busy days men welcome the opportunity of quiet and devotion. Men who have come once, soon come again, and bring others. Piety is warmed and cheered by the spiritual atmosphere; cares and troubles are laid down for the moment, and grace is won wherewith to take them up again. God is sought; and He is found, by those who seek Him, to be very near, and to abide with those who entrust themselves to His grace and love and protection. When the retreat is over, the people go back stronger and warmer, able to help in raising the spiritual temperament of their whole surroundings, and to lead more boldly in the fight for God.

We use the term "Convention" to describe another form of spiritual refreshment of more recent origin. It is not perhaps so valuable as a retreat, but it has a value of its own, especially for those who are not yet spiritually ready for the effort and strain of a retreat. A convention is usually the joint effort of a town. Three or four days are set apart for it, a large public hall is engaged, well-known bishops and priests are invited to come as

speakers, and a plan of subjects is drawn up. Thus, though the speakers are designedly varied, a certain unity is ensured by the programme. A great number gather, especially at night. In a big town there may be two or three thousand present then, and perhaps an overflow meeting as well. The enthusiasm thus gathered is very inspiring, the singing is very moving, and the spiritual atmosphere may be very helpful.

In many places a number of Nonconformists will come, and freely join with the Churchmen in these gatherings. In this way they afford a meeting point in prayer, which is very valuable. Conventions have done much to remove suspicions and prejudices, to destroy party rivalries in the Church, and to bring Nonconformists to a better view of church teaching and practice. All this is very useful. But there is none of the quiet of the retreat. The common meals, the common Liturgy and services, the common silence are lacking. The solemnity of the church, the personal guidance of the priest, the opportunity of confession, the silence—these things, and many more too, the retreat offers and the convention does not. But, for all that, conventions are doing a valuable work for us of a different kind. So they deserve mention side by side with retreats and missions as pieces of spiritual machinery which God has greatly blessed.

You may be thinking perhaps that in these lectures I have said much too much about machinery, movements, organization, methods and the like. You may have been wanting all the time

to hear of something different. You may have been saying to yourselves perhaps, "That is all very well! It may suit these bustling, tiresomely practical English people: but it does not attract us. It is quite remote from what we love and look for in religion." Well, well! I quite recognize the point. I know enough at any rate about Russia to see the difference of religious outlook and to appreciate very highly the Russian point of view. But I would like to say three things briefly in anticipation of such criticism: they shall be my apology for these lectures, and so I will bring them to an end.

First I would plead that my task was to try to give you some account of English religious life. That is what I have tried to do. I know that in many ways it is a very defective life, full of faults and failings and sins: but there it is, and I do not wish to make it out better than it is. The Church, as well as the individual, needs to take to heart the parable of the Pharisee and the Publican. Because it has not done so in past days, these grievous divisions have come: and they go on because in our different quarters of the globe we still are inclined to go on saying, "God, I thank thee that I am not as others are." It is penitence that churches want. When each broken part of Christendom can smite upon its breast and say, "God be merciful to me a sinner," then they will all find themselves at one again. Some words have been running in my head ever since I was honoured by your invitation to come here: they are these of St. James, "Confess

your faults one to another, and pray for one another, that ye may be healed." They seem to me to go to the root of the matter and to apply to churches as well as to individuals.

Secondly, I would say that I am well aware that much of what is valuable to us would not be so to you. It is not to be expected, or desired, that everybody should be exactly alike. The Body of Christ is made up of many members, and there is great diversity among them. It is not desirable that the eye should try to become like the ear, or *vice versa*. But it is highly desirable that both the ear and the eye should understand one another's different ways and gifts and functions, and should co-operate together.

To facilitate that understanding is the object of these lectures and of our twin societies, the English and the Russian. So that, even if much that I have said may seem to you strange, it is all to the good, that we should have had this opportunity of saying it and hearing it.

Lastly, if I have said much of activities, movements and the like, I would plead in justification that my subject was Life in the English Church, and that such things are characteristics of *life*. Life is activity, movement, and power of adaptation. The opposite is death. The Body of Christ is a living body: therefore while there is an element of it which is permanent and unchangeable, nevertheless all the rest is in a perpetual state of change. It adapts itself to its surroundings; it absorbs new material; it grows upon what is good, it discards

what is useless or harmful. By such processes as these it continues in living union with Christ the Head, and continues to be the organism through which the Holy Spirit brings the world progressively to a fuller and fuller knowledge of the one perfected Revelation of God once for all accomplished in Jesus Christ.

And within this living Body, too, diversity is (within limits) just as much a characteristic as unity. Another great cause of our disunion has been that we have forgotten the infinite diversity of life, and have constantly been trying to force God's diversified universe to fit in to narrow little categories of our own. The spirit of legalism and papalism has continually said, "What we do is right; and anything else is wrong." And this spirit is by no means peculiar to Rome: it is shared by many of the fractions of Christendom, if not by all. Therein lies another cause of our disunion.

The great task of orthodox and catholic Christianity is to discern in every age what parts of its activities and powers belong to that portion of itself which is permanent, unchanging, and inalienable, and to maintain those inviolable: while at the same time giving free play to all those moving, progressing, developing forces within itself, which life, just because it is life, exhibits in a continual state of energetic and purposeful change. The Church must keep what is fixed, fixed: and leave what is free, free.

It is only by the co-operation of all parts of the Body that this task can be properly carried out.



At present it is not done. Some people over-value movement, and are ready for the sake of change to alter what is unchanging, or to surrender what should be inalienable. Others who value stability, are slow to learn or to unlearn, slow to rise at God's call, slow to progress to new fields of knowledge or conquest. This is true of individuals in all ages and it has been equally true of churches. Now, when there is disunion, the peril is enhanced. Then a restless fever alternates in the Body with numb paralysis, where there should be a well-balanced health and vigour. The static and dynamic forces of life seem to be alien to one another, whereas they should be conjoined and complementary. Further disunion is the result. And it must be so until stability and movement, unity and variety, each have their due valuation. At this opening of the twentieth century, the Holy Spirit is bringing us to see this more clearly. May we be obedient to the heavenly vision!

So I would plead for our bustling English ways in Religion, that, whether attractive or not, whether of great importance or not, they at least have a place in the Body; and they, with many other characteristics that go along with them, may be, after all, some little contribution to the fulness of the life that is hid with Christ in God.



## NOTES

### LECTURE I :

1, p. 3. The description given in this sentence would not be equally true of the Irish, whose national character has many more points of natural contact with the Russian temperament, than are to be found in the normal English or Scottish character.

2, p. 8. I have used here and elsewhere the term "sect" because it is a word that Russians understand : for an English audience I should have chosen some other description in preference.

3, p. 22. The maintenance of a connexion with the State does not necessarily imply the continuance of the connexion in its present form, which is unsatisfactory from many points of view. At the present moment a Committee is sitting, appointed by the two Archbishops at the request of the Representative Church Council to enquire how the spiritual independence of the Church can be secured along with the national recognition of religion.

### LECTURE II :

4, p. 35. It is not intended to draw a hard and fast line separating the ways into two distinct ones. The High Mass is always the ideal, and every service performed with less of ceremonial should be in such approximation to the highest as is then and there feasible. Between it and the Low Mass there is room for many different grades of ceremonial completeness or incompleteness.

5, p. 37. The Russian Trebnik, or "Book of Needs," comprises the ceremonies attendant upon childbirth, Baptism, Penance, Marriage, Services for the Sick and the Dead, the Blessing of Holy Water, etc.

6, p. 39. The English custom is not to distinguish Seven

Sacraments from the rest as the scholastics did and as the Eastern churches have learnt to do from them; but to distinguish, as in early days, the two greater sacraments which Our Lord Himself instituted and are "generally necessary to salvation" from other rites, without denying to them in a lesser sense the title of sacrament.

7, p. 51. The use of unction in sickness is not now prescribed, but is permissive. In recent years it has been increasingly demanded, and given, both as a means for recovery and also as a preparation for death.

LECTURE III. :

8, p. 67. This is the small remnant that remains of the ancient practice of concelebration, in which the priest joined with the bishop in consecrating the Holy Sacrament.

9, p. 76. The original attempt of the Crown was to assemble the clergy with the rest in Parliament: but this attempt was regarded as an invasion of the privileges of the clergy, and they were allowed to meet in a separate body to which they were summoned by the Archbishop acting under a mandate from the Crown.

10, p. 77. The chief post-reformation canons are to be found in the great code of 1603. Others passed in 1640 have never secured such a position. Since then few canons have been made. Convocation was in abeyance during the Great Rebellion, and again for over a century from the second decade of the eighteenth century down to the middle of the nineteenth. Since it has recovered its vitality it has grown steadily in importance again. The canons that it has passed are, however, few and inadequate to supply the place of many in the earlier codes which are obsolete.

11, p. 79. An admirable summary of the early history of monasticism is to be found in Abbot Butler's, Chapter xviii., in the *Cambridge Mediæval History*, Vol. 1, pp. 521-542. For a treatment of the history as a whole, reference may be made to Fr. Bull's, *The Revival of the Religious Life*.

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